THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. II. No. 24. NEW-YORK, SATURDAY, SEPTEMBER 1, 1832. Whole Number, 76.

From the [Newfoundland] Royal Gazette.

DEATH.

The infant smiling in life's early light,—
The youth exulting in his untried might,—
The man of sinewy frame and dauntless brow,—
And he whose years are weary weakness now,[*]—
Beauty's young bloom, and age's wither'd form—
Descend alike to darkness and the worm:
The white-robed priest—the prayer—the funeral pall—
And "dust to dust"—remain alike for all.

When friends long-loved to earth return again,
Nature must feel, and grieve—for we are men:
The cold clay, rattling on the coffin's lid,
y call forth tears which man can ne'er forbid:
why should Hope expire with parting breath,
ld her pinions o'er the couch of death?—
What though from sight those loved ones pass away?
What though the gross worm riot in decay?[†]
The spirit upward to its Author springs,
And mounts triumphant on angelic wings:
The body, too, shall burst the bands that bind
Its strength, and leave mortality behind—
Shall more than conquer in the final strife,
And spring at once with active force to life.
Then parted friends again shall meet, and ties,
Sever'd on earth, be firmer in the skies.

Why did the Saviour bow his drooping head—
Why was he number'd with the silent dead—
If not to spoil the spoiler,[‡] and proclaim,
In Death's own realms, the terrors of his name?[§]
Captive to lead captivity,[‖] and rise,
Robbing the cold grave of its victories.[¶]—
Why should his followers dread a vanquish'd foe?
Why shrink in fear beneath his nerveless blow?
Pure, living light shines out beyond the gloom:
The pathway unto life is through the tomb:
The peaceful grave is but in mercy given,
A place of rest upon the road to heaven.
Those whom the hollow world has made to weep,
Within Death's arms are kindly lull'd to sleep.
That, free from every trace of care and pain,[**]
In joy unmingled they may wake again.

Yes—to the humble, meek, and pure in heart,
Death comes indeed, but comes without his dart—
And brings, their footsteps through the gloom to guide,
A guardian angel smiling by his side.[††]
What then is Death? say, faithful Christian, say!
The dusky twilight of an endless day—
The sowing which immortal fruit shall bring[‡‡]—
The winter that precedes eternal spring.
Yes, when the last, the awak'ning trump shall sound,
'T will pierce the sea, and rend the solid ground:
The grave its mouldering fetters shall unclasp,
And Death o'ermaster'd loose his failing grasp:
Voices shall sound where all before was mute—
Death sow'd the seed—but Life shall reap the fruit.—
As tender flow'rets, crush'd by Winter's wing,
Revive and blossom on the breast of Spring;
E'en so mankind a second life shall see
In thy unbounded Spring, Eternity!

**********.

St. John's.

[*] Ps. xc. 10. [†] Job xix. 26. [‡] Col. ii. 15.
[§] Heb. ii. 14. [‖] Eph. iv. 8. [¶] 1 Cor. xv. 55.
[**] Rev. xxi. 4. [††] Ps. xxiii. 4. [‡‡] 1 Cor. xv. 42.

REVIEW.

From the Protestant Episcopalian.

OHIO—REVIEW.

1. *Bishop Chase's Defence of himself, against the two Conspiracy at Gambier, Ohio.*
2. *Rev. B. P. Aydelott, in answer to Rt. Rev. P. Chase.*
3. *A Reply to the Charges and Accusations of the Rt. Rev. Philander Chase, D. D., by Rev. Wm. Sparrow.*

We have read these pamphlets with no satisfaction, nay, with extreme regret; yet we trust they will be of service. Our regret arose from the nature of the altercation they record—undue assumptions of power—and a resistance of it, too often ungenerous, though sometimes just. Our expectation of benefit from them is founded on the fact which they establish, at least negatively, that the Ohio controversy involves none of the *episcopal* relations of Bishop Chase, but relates solely to the affairs of the college or seminary at Gambier. [Kenyon College.]

Bishop Chase was the founder, builder, supporter, guide, in brief, *the father* of this college or seminary. And, as was not quite unnatural, he wished his authority in and over it to correspond with his paternal devotion to its welfare. But, as he drew a Faculty about him, he should have recollected that his supremacy must, necessarily, be on the wane. In making few or no allowances of this kind, we think him in the wrong. But his opponents also appear to be far short of right. More deference was due to Bishop Chase, at least more tenderness than they accorded him. His immense services to the institution—his creation of it—his carrying it through numberless struggles and difficulties—his acknowledged probity and disinterestedness in conducting its complicated business—his habit of command and authority, if not acquired, at least greatly strengthened, while all its affairs were willingly left to his labors and his responsibility—his success, also, whatever may have been his mistakes—these were sufficient motives to forbearance. Why could not the convention have adjourned, without acting on their bishop's hasty letter of resignation, and the trustees have appointed a committee to superintend the college *ad interim?* Why accept that resignation while both he and they were excited, instead of postponing the consideration of it a few months, that both parties might become dispassionate? The great importance of the act, as regards the church, was a sufficient reason for delay. But, besides this, the tenderness due to the devoted parent and nurse of their institution made a postponement proper, independently of higher considerations.

But with the controversy concerning Kenyon college or seminary, our church at large has little concern. And our chief object in again directing the attention of our readers to the diocese of Ohio, is to remind them of this fact. The difficulties in that portion of our church have arisen, not from dissatisfaction with Dr. Chase as their bishop, but as president of a literary and theological institution. He has no quarrel with his diocese, as such—none with his convention, as representing that diocese—none with his clergy, as such—none with his laity, as such—but solely with this extraneous institution, and with the diocese, convention, clergy, laity, as friends and trustees of this institution, and as merging in *its* interests all their ecclesiastical duties and relations. This, THIS is the controversy which is made to agitate our whole church.

By the constitution of the seminary or college, the bishop of Ohio must be its president, and have it under his immediate charge and superintendence. In order, therefore, to resign as president, Bishop Chase deemed it necessary to resign as bishop; and the convention appear to have acted on the same principle. And thus, for no higher reason than to get a new president of a college, our church is called upon to sanction episcopal resignations. Who that is an episcopalian indeed, does not perceive that the cost is infinitely disproportioned to the benefit? A principle is to be recognised which has been condemned by our house of bishops, merely to open the door for a new president of Kenyon College! A principle is to be recognised which will enable any or all of our dioceses to stir up agitation till they get rid of their bishops, and that as often as they please, and so make episcopacy a curse instead of a blessing--merely to accommodate Kenyon College!

What right have the trustees of that college to ask the diocese of Ohio to change its bishop for the sake of enabling them to change their president? What right has the convention of that diocese to grant this irregular, unecclesiastical, illegal request? On what ground can our church at large be called on to further such a measure? Were the diocese of Ohio, as such, at variance with their bishop, they should impeach him and have him tried; and the church would lend its influence to sustain their just decision. But for any seminary or college to trouble the church, or any portion of it, with the misdoings of their president, and with making good their riddance of him, is monstrous. Let their constitution be amended, and the presidency be given to either the bishop or a presbyter, or a lay Episcopalian. Till that can be done let them have patience, and, like other bodies, endure what cannot be cured. The church has her full share of such endurances, and ought not to have accumulated upon her the burdens from which extraneous institutions would withdraw their own shoulders.

Such is the true position of this extraordinary case. The bishop of Ohio resigned, without having a single difficulty with his diocese or convention, in their ecclesiastical character. The convention of Ohio accepted his resignation, without having, in their ecclesiastical character, any difference whatever with him. Will our church, will the general convention, ratify such proceedings? We hope they will not.

Were the general convention appealed to, to ratify an episcopal resignation and its acceptance, grounded on difficulties properly ecclesiastical, it would, we trust, refuse—and, setting aside the present case in Ohio, we greatly mistake the indications of public sentiment, if the refusal would not be sustained by the general voice of the church. Shall, then, the proposition be listened to, to ratify a resignation and its acceptance, based on difficulties, and for the convenience of an institution without the ecclesiastical pale?

It will, however, be alleged, that the resignation *is* made and *is* accepted--and it may perhaps be added, neither the bishop resigning, nor the convention accepting, will retract. What then? Let the general convention yield to their wishes, is the answer of some—let the church concede affectionately to her infatuated children, and so live in peace. No, we rejoin, let the children concede to the mother—'tis the dictate of nature itself, and doubly imperative as the dictate of grace.

But, it is replied, Ohio and its bishop had a right to do what they have done, there being no express prohibition of it. Not so, we again object—this is a wrong application of a maxim valuable in certain cases. Let us investigate briefly this point—for it is made a fruitful source of mistake. 1. It is not true, that any man or any body of men is free to do all that is not *expressly* forbidden. Many things are forbidden by *implication*, as polygamy before our Saviour's time, and non-episcopal ordination ever since. And we think that episcopal resignations are impliedly forbidden in the constitution of our church, which provides for the "choosing" of a bishop, for the "trial" of a bishop, and for the "deposition or degradation" of a bishop, but not for his resignation. We also think that such resignations are impliedly forbidden in the Office of Consecration.[*] 2. That which is not prohibited, either expressly or in some lower sense, may sometimes be rendered improper by the force of long settled *usage*. And regular usage, beyond all question, is against the resignation of a bishop. Nothing can be pleaded for it but exceptions to the general rule; and those exceptions only tolerated, not of a kind to be made precedents for ordinary regulation. Most justly was this argument included in the opinion of the house of bishops, in 1801. 3. Things not expressly forbidden may be *contrary to the general welfare*, and therefore not to be countenanced. Episcopal resignations are clearly of this sort. "If a bishop may resign, he may be compelled to resign," and thus opposition to him is encouraged, party opposition, the opposition of a rival, the opposition of those under his official censure, the opposition of those who expect his censure, the opposition of personal enemies. The supplanting bishop may also be compelled to resign from the same causes, adding the reacting influence of the bishop supplanted. Bishops forced out of office may set up a schismatical episcopal church. In short, we know not but the catalogue of mischiefs, "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, and such like," to which the church would be made liable by these resignations, is interminable. And if these obvious mischiefs do not obviously make such resignations improper, though it were conceded that they are not expressly prohibited, how can the public good be ever, in itself, an imperative motive of conduct?

Here, however, we must inquire—what *is* an express prohibition in our church? An act of both houses of the General Convention, is one answer. Are there however no *other* express prohibitions among us? We think there are. We think that the rule of either house, in a matter concerning which each is competent to make its own rules, amounts to an ecclesiastical regulation, as long as it remains in force. If a British House of Commons refuse to vote supplies, the king and lords are, constitutionally, left helpless; the granting or withholding of money is their peculiar right. And if our house of bishops refuse to allow the consecration of bishops elect, for grave causes by them deemed sufficient, the church must submit; it is their canonical right, as a house, and the inherent right of bishops, as personally responsible for the act of laying on hands. Now, the house of bishops declared, in 1801, that they would not recognise episcopal resignations: that declaration has never been revoked; it is equivalent to a rule of the house, that bishops elect shall not be consecrated, whose election was grounded on such resignations. This rule governs that house and all its members. And when all the consecrating officers of the church are thus bound by a rule concerning consecrations, it is obvious that the whole church is bound by it, i. e. must submit to it. No diocese can have a bishop consecrated in place of a bishop resigning—therefore, unless certain monstrous alternatives be adopted, no diocese can accept its bishop's resignation—and therefore, as a further consequence, no bishop can resign. We can detect no flaw in this argument. And it brings us to the conclusion, that there may be, in our church, express or decided prohibitions which are not the act of both houses of the general convention—and that the declaration of the house of bishops that episcopal resignations are invalid, is a prohibition of this sort.

To those who would point to the condition to which the church in Ohio may possibly be reduced, by adhering to these principles, we address a few concluding remarks. Suppose, say they, that Bishop Chase will not resume his episcopacy, or, suppose that the convention will not again receive him, what is to become of the diocese? To this, our solemn reply is—let our church do her duty, and trust to the Head of the church for the result. It may be, that both the bishop and the convention of Ohio, if they unhapily fall into this error, may "return to a better mind." It may be, on the other hand, that Ohio must be deprived of episcopal services, during the life of the present incumbent—a most lamentable deprivation unquestionably, yet not worse than our whole church suffered during a much longer period, before she obtained the episcopate from Great Britain. If this most untoward act of episcopal resignation, and its acceptance, be disallowed, a diocese may sustain injury for a season. If it be allowed, the rightful decision of the house of bishops, and by consequence the authority of our whole church, are prostrated at the feet of a single diocese, or rather, of an extraneous institution, the advancement of which that diocese has inconsiderately set above its proper ecclesiastical interests. To the latter course, we cannot accede—it is contrary to sound principle—it is contrary to sound feeling. We therefore implore Bishop Chase and our Ohio brethren to reconsider the measures which have caused "Zion, our mother, to be full of all heaviness."

MISCELLANY.

UNITARIAN CONSISTENCY.

"Forbearing one another and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye," says St. Paul, *Coloss.* iii. 18.

The Unitarians have felt the necessity of altering the text, in order to evade the support which it gives to the doctrine of Christ's divinity. There are to be found in this passage some various readings, and some manuscripts read, not *as* Christ *hath forgiven you*, but *as* the Lord *hath forgiven you.* The most distinguished of the Unitarian translators adopts the latter reading—*Even as the Lord freely forgave you, so also do ye;* and he prefers this reading because he interprets *the Lord* to mean God, and thus gets rid of the conclusion which would follow from forgiveness of sins being attributed to Christ. That there is nothing incorrect or unusual in interpreting *the Lord* to mean God, may readily be conceded; but this is not the sense in which the term *Lord* is interpreted by the same translator in another passage, containing a disputed reading. I allude to the well known passage in the Acts, where St. Paul says to the Ephesian elders, *Feed the Church of* God *which he hath purchased with his own blood.* Here the Unitarian translator substitutes the *Lord* for God, and reads, *Feed the Church of the Lord, which he hath purchased with his own blood;* and the reason of his preferring this reading is, because he understands *the Lord* to mean Christ: whereas in the former passage he substituted *the Lord* for Christ, because he understood *the Lord* to mean God; so that in one place an argument for the divinity of Christ is to be evaded by interpreting *the Lord* to mean God, and in another place a similar argument is to be evaded by interpreting the same word to mean Christ.—*Burton's Sermons.*

From the Banner of the Church.

ELDER DAYS OF THE CHURCH IN NEW ENGLAND. NO. V.

Sailing from Boston on the 5th of November, (1722,) our enterprising champions of the Church reached the Downs on the 15th of December. They proceeded the same day to Canterbury, where *they were obliged to wait three days for the stage-coach*, to carry them to London. The delay proved no disservice. It gained them good friends, and proved that they were not unknown, nor without sympathy in England.

"They arrived in the Downs, after a rough and stormy passage, and landed at Ramsgate on the 15th of December; whence they went the same day to Canterbury. There they were obliged to wait three days for the stage-coach; and an opportunity was thus afforded them of seeing the chief curiosities of that ancient and venerable city. The day after their arrival they attended divine service at the Cathedral Church. Here every thing was new and surprising to them. The magnificence of the building, the solemnity of the service, and the music that attended it, all conspired to fill them with admiration and exquisite pleasure.

"They had no introductory letters to any persons in Canterbury; however, on their request, they were introduced to the Dean, who was the learned and excellent Dr. Stanhope. When they came to the Deanery, they sent in word, by the servant, that they were gentlemen from America, come over for Holy Orders, who were desirous of paying their respects to the Dean. The Dean himself came immediately to the door, took them by the hand, and, to their surprise, said, 'Come in, gentlemen; you are very welcome. I know you well; for we have just been reading your declaration for the Church.' It seems, the declaration, with their names annexed to it, had got into the London papers; and the Dean, with a number of prebendaries who dined with him, were at that instant reading it. The company treated them with great friendship and respect, and desired to hear from them their whole story. This was circumstantially told, and the evening was spent agreeably on both sides."

One of the friends with whom they there met, Dr. Grandorge, Chaplain to the Earl of Thanet, afterward gave each of them as a present from the Earl, ten guineas for the purchase of books, and procured forty pounds more for Christ Church.—Are there not more such?

"On coming to London they were received with all possible kindness by Dr. Robinson, the Bishop of London, and by the Society for the Propagation of the Gospel. And it was readily agreed, that Mr. Cutler should be sent to the new (Christ) Church in Boston; Mr. Brown to Bristol, in Rhode Island, a mission that was vacant; and Mr. Johnson to Stratford; and that Mr. Pigot should be fixed at Providence. The two Archbishops, Dr. Wake and Sir William Dawes, the latter especially, received them with parental affection. Many gentlemen were fond of commencing an acquaintance with them, particularly Dr. King, Master of the Charter-House; Dr. Astry, the Treasurer of St. Paul's; Dr. Berriman, then Chaplain to the Bishop of London; and the Chaplain's brother, Mr. John Berriman, a most worthy clergyman. With them Mr. Johnson afterward maintained a long friendly correspondence by letters, but more especially with Dr. Astry and Mr. Berriman.

"While the three candidates were preparing for ordination and going on with great despatch, Mr. Cutler was taken ill of the small pox, and had it severely; but by God's goodness he recovered. This caused their ordination to be deferred till the latter end of March; when, by letters dimissory from the Bishop of London, Dr. Robinson, near the point of death, to Dr. Green, then Bishop of Norwich, and Rector of St. Martin's, they were ordained by the latter, first Deacons, and then Priests, in St. Martin's Church. They now proposed shortly to make a visit to Oxford. But within a week Mr. Brown was seized with the small-pox, which proved fatal to him! He expired on Easter-Eve—to the great loss of the Church, and the inexpressible grief of his two friends, especially of Mr. Johnson. He was universally allowed, by all competent judges, to be one of the most promising young men that this country had ever produced.

"In the beginning of May, Mr. Cutler and Mr. Johnson, in prosecution of their former intentions, went to Oxford. On their arrival they found that their friend, Dr. Astry, had procured from the University the degree of Doctor in Divinity for Mr. Cutler, and that of Master of Arts for Mr. Johnson, and that the diplomas were prepared: these were respectfully presented to them by Dr. Shippen, the Vice-Chancellor. The kindness and politeness with which they were treated by the heads and fellows of the houses in general, exceeded their highest expectations. These gentlemen all seemed to study what could be done to increase the happiness of their American visitants. On this occasion, Dr. Delauney, President of St. John's College, and Dr. John Burton, Fellow of Corpus Christi, with whom Mr. Johnson afterward held a correspondence, particularly distinguished themselves by their acts of friendship.

"After spending a most delightful fortnight at Oxford, Dr. Cutler and Mr. Johnson returned to London: and, in the beginning of June, they made a visit to the University of Cambridge, where Dr. Snape was Vice-Chancellor, and where they were admitted to the same degrees, and treated in the same respectful manner as at Oxford. Mr. Wetmore, who had lately arrived in England, accompanied them in this tour. After spending a fortnight at this university, they came back to the metropolis. The remainder of the time, before their embarkation for America, was employed in conversing with their friends, in seeing the curiosities in and about London, and in making short excursions to Windsor, Hampton-Court, Greenwich, &c. &c.

"They received their letters of license from Bishop Gibson, who, by this time, had been translated from Lincoln to London. With this learned and excellent prelate they conversed frequently, on the state of the Church in the colonies. They urged the necessity, as they had repeatedly done with their friends in London, and at both the universities, of sending Bishops to America; representing it as, in their humble opinion, a dishonor to the Christian and Episcopal nation of England, that America, which had been planted for one hundred years, and contained a large number of Episcopal congregations, should still be without some of the most important offices of the Church, for want of an Episcopate. His Lordship was of the same opinion with them; and, the next year, on occasion of the Jacobites sending two Bishops over to the colonies, he entered warmly into the affair, but he could not prevail with the Ministry to give his proposal the attention it deserved. He continued to be zealous for such an establishment as long as he lived; and condescended, in many kind letters, to correspond with Mr. Johnson, on that and other subjects relating to the Church.

"Taking leave of their friends in London, Dr. Cutler and Mr. Johnson embarked for America on the 26th of July; and, after a pleasant passage, landed at Piscataqua; whence they proceeded directly to Boston. On the 4th of November, 1723, Mr. Johnson arrived at his mission in Stratford, and was joyfully received by his little flock. Mr. Pigot then hastened to his charge at Providence."

The reception with which Mr. Johnson was met was far from encouraging. A true Churchman, however, is not easily discouraged; and need not be, as the present instance proved.

"At that time there were about thirty Episcopal families at Stratford, but all of them poor; and about forty more in the neighboring towns of Fairfield, Norwalk, Newtown, Ripton, and West Haven; at each of which places Mr. Johnson agreed to officiate once every three months, but chiefly on week days. He was then the only Episcopal clergyman in the colony, and found himself on all sides surrounded by bitter adversaries. He was generally considered and treated as a schismatic and apostate; and the people seemed to be resolved, by thwarting him, and rendering his situation uneasy, to drive him, if possible, from the country. However, he had prepared himself for such treatment, and showed a steadiness and firmness of mind equal to the occasion. He still preserved his wonted cheerfulness and benevolence of temper, and conversed with those who had been formerly his friends, when they gave him an opportunity, with his usual frankness. At first they were suspicious and shy of him; but, at length, won by his courteous, prudent, and obliging behavior, many of them returned to their former good humor, and others abated much of their severity."

Nor were these the only trials to which he was exposed. The snares of a philosophy falsely so called, as well as of a false liberality, were laid for him, and countenanced by the influence of office and authority. But holding fast to the word of God, he came safely out of them, stronger in the faith than he was before. His mode of examination in this as in the former case, indicated great mental independence, great intellectual vigor, and great candor and sincerity in judging. Having proved all things, he held fast to that which was good.

"At this time Mr. Burnet, a son of the famous Bishop of Salisbury, was the governor of New-York. He was a lover of books, and a considerable scholar; and never was happier than when in the company of men who were able to converse on the various subjects of literature. With him Mr. Johnson, who frequently made visits to New-York, was a favorite: but this connexion at length brought the latter into much perplexity of mind. The governor, whose eccentrical genius was not to be confined within the vulgar limits of orthodoxy, had greedily imbibed, and made himself master of, the principles of Dr. Clarke, relating to the Holy Trinity, and of Bishop Hoadly, relating to ecclesiastical authority; and he was zealous and alert in his attempts to proselyte his friends to his own way of thinking. He flattered himself with the expectation of succeeding with Mr. Johnson in particular; as he knew him to be no dogmatist, but inquisitive, and, from an impartial love of truth, willing to read and examine any thing that was offered him. Accordingly he assailed him with all his strength and dexterity, and furnished him with the best books that had been written by Clarke, Whiston, Hoadly, Jackson, Sykes, and others on that side of the question, both in the Trinitarian and Bangorian controversy. Mr. Johnson, who read these authors willingly, could not but admire them as writers, but was much shocked with observing their artifices and subtilties. Yet had it not been for his habitual principle and resolution to act impartially, and to examine things with the greatest care and exactness on both sides, he would have been in no small danger (and indeed for some time he actually was in danger) of being borne down by the weight of their reasonings, or, at least, deluded by the plausible appearance of their arguments.

"In order to do justice to the cause of truth, in these cases of no small importance, Mr. Johnson, having read the before-mentioned authors, with his usual impartiality set himself down to examine, with great care and exactness, what had been offered on the other side, in the Trinitarian controversy, by Bishop Bull, Bishop Pearson, Dr. Waterland, and others; and in the Bangorian controversy, by Dr. Rogers, Bishop Sherlock, Bishop Hare, Bishop Potter, Dr. Snape and Mr. Law. He was sensible that this examination required the prudent exertion of all his abilities, which he bestowed upon it very seriously and conscientiously.

"*In the process of his inquiries under the* first head, he was convinced, more than he ever had been, that the only way of coming at the truth, was to lay aside all preconceived schemes, and every hypothesis for accounting philosophically for the *modus* of the Trinity, which is beyond the reach of our faculties; and to have recourse to the Scriptures themselves in the original languages, in order to find what they really teach; and then to consider the sublimer doctrines of revealed religion, not as subjects of philosophical disquisition, but as truths or *facts* which the Scriptures assert. He therefore went on, in this manner, to inform himself whether the sacred writings do or do not, in fact, teach the doctrine of a coessential Trinity in the one essence of the Deity; and whether they do or do not assert, that Christ and the Holy Ghost are God, in the same sense of the word as when it is applied to the Father. He then proceeded to inquire into the sense of the primitive Church, with regard to these points, reading the original writers that are still extant. Consulting the *Fathers* only as *witnesses of the fact*, he was anxious to discover with certainty, not so much the opinion of individuals, as whether or not the doctrine of the Trinity, or of the proper divinity of Christ and the Holy Ghost, was *generally* taught and believed in the Church, for several ages immediately succeeding that of the Apostles. The result of this laborious examination was, a full conviction both of the truth and importance of the doctrine of the Trinity; in the firm belief of which he afterward continued to the last, without wavering.

"It was indeed no small instance of self-denial in a man of his turn of mind, to submit his understanding to the obedience of faith. He was desirous of seeing to the bottom of things, and, consequently, disposed to reduce the doctrines of Revelation to the standard of his own reason. He was naturally disposed to invent hypotheses for explaining the *manner* of divine things, and the *grounds* on which they are thus represented to us in Scripture; and to use the same liberty in speculating on the articles of faith as on the phenomena of nature. But at length, by a serious and close application of thought, he was convinced of the folly of thus speculating on subjects which are beyond the reach of our faculties. Thus, for instance, it appeared to him, that it is as really beyond our abilities to conceive *how* the unity man can consist of spirit, soul, and body, as *how* the Unity God can consist of Father, Son, and Spirit. And that God and man should be so united as to constitute one person, actuated by the divinity, was, in his opinion, as clearly intelligible, as that the spirit of a man should be so united to his body, as to move the whole or any part of it, by the bare act of volition.

"Upon the whole, he came to the following conclusions, which were ever after his fixed principles: viz. 'That we must be content chiefly, if not only, both in nature and revelation, with the knowledge of *facts*, together with their *designs* and *connexions*, without speculating much further: and, that one great end of all God's discoveries, both in nature and grace, is to mortify our pride and self-sufficiency—to make us duly sensible of our entire dependency—and chiefly to engage us to *live by faith and not by sight*, and in the practice of every grace and virtue, in which our true perfection and happiness altogether consist.

"His inquiry into the merits of the other controversy was not attended with any great labor or difficulty. He was soon able to satisfy himself that Christ and his *Apostles* did actually establish a certain form and order of government in the Church, which, as to all its *essential* parts, was to continue 'to the end of the world;' and that it was not left to the *discretion* of any human authority to alter or reject it, as might best suit with worldly convenience."

---

[*] On this point, we extract the following from the Protestant Episcopalian for December last: Prayer is made, that "he may *evermore* be ready to spread abroad the Gospel....and use the *authority* given him, not to destruction, but to salvation:" and this language clearly implies that he is never to renounce his "authority," or the "use" of his authority, i. e. his jurisdiction. Again, in the first collect in that office, prayer is made that "*all* bishops" may diligently preach, and "administer godly *discipline*;" which presumes that no bishop is to surrender the administration of discipline. Another allusion to the permanent obligation of a bishop to fulfil his proper *episcopal* duties, is found in the act of consecration, "remember that thou *stir up* the grace of God, which is given thee by this imposition of our hands"—it may refer either to the gift of office, or to the spiritual ability then presumed to be conferred, and probably does to both; and how can a bishop who resigns "stir up" the enabling grace which he thus buries, and makes like a "talent hid in the earth?" or how can he "stir up" his earnestness in the performance of duties which he has renounced? In the light of these remarks, the meaning is obvious of the passages "*accomplishing* in you the good work which he hath begun," "faithfully *fulfilling* his course:" if a bishop may resign, he may do so the week or the day after his consecration, and so "accomplish" and "fulfil" nothing of his episcopal "work" or "course;" if, however, such a possible incongruity is forbidden, it can only be on the principle that his work is to be accomplished, and his course fulfilled, till either death or infirmity release him. But we ask particular attention to a yet deeper feature of the office of consecration. When a priest or deacon is ordained, they promise to "obey their bishop." When a bishop is consecrated, no such promise is, or can be made; he becomes an ecclesiastical governor, and owes no obedience but to the general authority of the church. Were he allowed to resign this jurisdiction, he would neither be a ruler, nor among the ruled, in any diocese. And, as this is an anomaly which ought neither to be encouraged nor tolerated in the church, it cannot be supposed that the office of consecration recognises it. It must be, that that office, in releasing a bishop from the obedience in question, meant that he should continue a ruler for life.

We commend these conclusions to all whom they may concern. It were strange indeed if man had power to change or modify the Church of God, which he hath purchased with his blood!

REPORTS OF BENEVOLENT SOCIETIES.

Many of these reports are written with a good deal of care, and published at considerable expense. The design of both their preparation and their publication, is to furnish the mass of community with a general view of the operations of the different societies, and by exhibiting proofs of past fidelity in the application of the funds, and of the success of various measures, to encourage the benevolent to continued and still greater efforts. But this will not be accomplished, unless the reports are widely and promptly distributed; nor even then, unless they are READ. We believe it would be found, on examination, that many of these reports reach no further than ministers, and a comparatively small share of their people. Not a few are left, unread, in the study of ministers, among other pamphlets which the prolific press is pouring forth on the world. Meanwhile, the facts which they contain are lost to the minister and to his people. They are as ignorant of the facts which are necessary to give them an interest in this or that institution; and perhaps he is, sometimes, himself not much less so, than if no reports had ever been published. The common request, "*Please give this report as extensive circulation as possible*," is, for the most part, useless. If the limits to which it is possible to extend the circulation, are to be judged of by the limits of the actual circulation, we must conclude that those to whom the reports are sent have no great propelling power. Notwithstanding the request with which they come, they are too often thrust aside, to slumber on the shelves with last year's almanac and last year's heap of reports. Now ought this so to be?

[The blame cast in the above extract does not fall in all the places that deserve it. There are others beside ministers—our readers know who, that content themselves with a glance at the cover of an Annual Report. Surely a half hour may be given by any Churchman, to the notice of what has occupied the year's leisure of his friend or neighbor, in the service of the Church.]

CHURCH DOCUMENTS.

TENNESSEE.

RERORT OF THE COMMITTEE OF THE STATE OF THE CHURCH.

Read in Convention, June 30th, 1832.

"The Committee on the state of the Church are much gratified with the circumstances under which they are called to present their report. The Convention is now assembled in a beautiful edifice, the first erected for our peculiar worship in this extensive, wealthy, and already populous state. Little more than six years have elapsed, since one of this Committee entered this state, and began the good work of endeavoring to gather together the scattered members of our Zion, and bring them again to the worship of God in the beauty of holiness. The intermediate period had added but two laborers in the same great and holy cause. With only one congregation to each of these ministers of the Gospel, we met under circumstances but little calculated to cheer our hearts, and in such places and rooms as the kindness of others might allow to our use. We have now met for the first time within consecrated walls. We are now first cheered with the presence of others who have come up to the same work, and entered the same field. Two have been added to our numbers by ordination: men whose homes are in our state, and who are bound to it by many ties. We also enjoy the presence of brethren in the ministry from other states, who take an interest in our labors. And even deeper is our gratification, at the charity which has again led an apostolic Bishop among us, regardless of personal sacrifices, that he might aid in *setting forth the salvation of all men.* We are informed of the revival of a congregation, one of the earliest formed within our state, but yet for a time, for the want of a ministry, not yet obtained, languishing; and perhaps even yet to be disappointed of its hopes. We have admitted a new and promising congregation, just organized, into union with us. And the additional ministers now about to go forth to the work are cheered by great promise of encouragement. Two other churches, of which the foundations were reported as laid, to the last Convention, are progressing toward completion, although, from outward circumstances, not now ready, as was hoped and desired, for consecration. All these circumstances are cheering to us. *Let us thank* God *and take courage.*

On the other hand: we are pained at knowing, and deeply feeling, how much *more*, by God's help, might have been accomplished, had we among us many, very many, more laborers to send into our *fields* which are *white*, indeed, *unto the harvest.* On every side, and in every direction, are we informed of people whose education, principles, and feelings are all on the side of our Church,

> "Who long to tread the sacred paths
> Which to God's dwelling lead;"

and who mourn their privation of the means of grace. There are multitudes of members of our Church, baptized by its ministers; nay, who have even submitted to the *laying on of hands* of our Bishops in various parts of our own country and even Europe, who only need, and actually desire, our ministers to assemble them together into congregations, to enable them again to offer praises and prayers to God in temples of their own. At this point the Committee feel bound to say, that the thanks of all who love our Church, are due to the congregation at Nashville; which, with a liberality hitherto unexampled in this state, have, in their church, erected a beautiful monument to our principles, and a beacon to draw the attention, and call forth the renewed affections of Episcopalians scattered through the state, and also stimulated others to make similar efforts in the work. Let us pray to God to prosper the work of our hands, and build up his kingdom among us!

There have been presented to the present Convention, returns from *three* congregations, which are supplied regularly with the services of three clergymen. From the reports, and other information, which have been exhibited of the state and condition of these congregations, your Committee feel authorized to express the belief, that the principles of the Church, are making a gradual and permanent impression, upon the minds of those who attend her services. A constant increase, of the numbers of those attending the weekly ministrations of the sanctuary, has been perceptible during the past year, and a confident hope is cherished, that a deep and serious sense of the importance of religious instruction is becoming more prevalent.

On the highly important subject of Sunday Schools, the Committee are rejoiced to perceive an increasing interest. A school has, within the last year, been organized in the church at Columbia, and under the most encouraging prospects; which, added to the schools in previous operation, will make the whole number of children, receiving instruction in our Sunday Schools, upward of 200.

We hope that this may be greatly extended; and that some of the earliest efforts of those ministers who may settle among us, may be directed to this point. The depository of the books of our Sunday School Union, kept by the rector of Christ Church, Nashville, now understood to be well supplied, will greatly assist in this work. The expense of obtaining a supply of the books is very trifling—the prices being exceedingly low, and no money either contributed to the Union, or returned to it as the price of books, being expended upon agents, or indeed on any thing else, but the multiplication of S. S. books at the lowest possible prices. The Committee are constrained to mention this fact, because of the efforts now making, to collect large sums in aid of Sunday School institutions not connected with our Church, and with which it is frequently endeavored to entangle our ministers, churches, schools, and scholars.

The number of Baptisms during the past year have been twenty. The whole number of communicants reported is seventy-three. The number of persons confirmed by Bishop Mead last year, subsequently to the Convention, was eighteen; and Bishop Ives has confirmed in the churches at Knoxville, Columbia, and Franklin, twelve persons; and he is to hold a confirmation on Sunday in the church in which we are now assembled.

The Committee think that the thanks of this Convention are due to the Directors of the General Missionary Society of the Church, for the liberal appropriation of $500 per annum, of which we were informed by the minutes of the Standing Committee, laid before the Convention, and which we are authorized to consider a standing appropriation for some years. The condition of things in this state—the recent character of all our institutions—the difficulties which beset every association of men called for the first time to act together, in the raising of means, and effecting plans generally, will render this grant necessary in establishing ministers, and contribute largely, we trust, under God, to the efficiency of their plans and labors.

On the whole, the Committee, while they derive satisfaction on looking at the past, are still more gratified with the prospects for the future. The increase, small as it may be, has not been produced by desultory and fitful practices, or by means of questionable character; but by the regular use of the ordinary means of grace, in steady attendance upon the public worship of God, and the preaching of his word, and participation in the holy ordinances of the Church. We need not doubt, that, in the persevering use of the same means, still greater blessings will be vouchsafed from on high—grace will be added to grace—and the whole Church will grow in the knowledge and fear of the Lord.

George Weller,
Jas. Otey,
Edw'd. B. Littlefield."

JOURNAL OF BISHOP IVES.

Read in Convention, July 30th, 1832.

Brethren of the Clergy and Laity,

On an invitation from your Standing Committee to visit this Diocese and perform Episcopal duty, with the concurrence of the Convention of North Carolina, I left Edenton of that state, on the 22d of May, with a view to arriving here sufficiently early to meet the request of the Church in Kentucky, to be present at their Convention. But a detention, occasioned by the loss of one of my horses, and the state of my health forbidding my proceeding in the stage, defeated my purpose, and obliged me to restrict my visitation wholly to this State.

On the 12th of the present month, I arrived at Knoxville, and the next day spent in official services at that place—preaching and confirming two persons; the Rev. Mr. Wright, from my Diocese, performing the morning prayer. The congregation, which, by the friendly invitation of the Trustees, met in the Presbyterian Church, was large and deeply attentive. After the services I visited some of our Episcopal friends there, and was highly gratified to witness so much zeal and pious resolution, amid the discouragements attendant upon fewness of numbers, and smallness of means. I would particularly call the attention of the Convention to that place, as forming a most interesting and promising field of ministerial labor.

On the evening of the 13th, I left in the stage, for this place, from an anxiety to have more time for my visitation before the Convention, than travelling in my own conveyance would give me. Here I arrived on Saturday the 16th, and the day following I officiated in Christ Church—preached twice, the Rev. Mr. Weller performing service. I officiated also on the succeeding Wednesday evening. The church, on these occasions, was filled with serious and attentive worshippers. The members of this parish, taking into view the feebleness of its infancy, are entitled to much credit for their unusual and successful efforts, in the erection of a commodious and beautiful church, in the liberal support of their rector, and in all other things pertaining to the promotion, in the Diocese, of the faith once delivered to the saints. God grant that their liberality, in these temporal matters, may be rewarded by an abundant effusion of the divine Spirit, giving vital efficacy to the truths of the everlasting Gospel, faithfully proclaimed among them.

Accompanied by the Rev. Mr. Weller, I proceeded on the 22d to St. Paul's Church, Franklin, where I officiated on the evenings of Friday and Saturday following, and also on Sunday—confirming, on the morning of that day, after preaching, six persons and administering the holy Communion to about twenty-five. On these occasions, the Rev. Messrs. Otey, and Wright assisted in the services. The congregation in that place, still meet in the Masonic Hall, although a neat church edifice is in a state of forwardness, and will, judging from the accustomed zeal and liberality of this little flock, be soon completed. The spiritual state of the parish appeared flattering. The full congregations, the apparent interest in the services, and the solemn attention to the word preached, encourage the hope that the people here, while they duly appreciate the *form of godliness*, regard it as valuable only, when leading to the experience of its life-giving *power*.

From Franklin, accompanied by the Rev. Messrs. Weller and Wright, and Dr. Shelby of this city, I proceeded, on Monday 25th, to Columbia, where I preached at night, in the Presbyterian Church, to a serious and respectable congregation—the Rev. Mr. Wright reading prayers.

The next morning I officiated again, preaching and administering Confirmation to four persons, and the holy Communion to about fifteen. The consecration of a church edifice in that town, had been confidently looked for at that time, and taking into view the nearness of its completion, it is to be much regretted that the congregation, in consequence of the scantiness of their pecuniary resources, were not able to realize their expectations. The measures, however, now adopted, will, it is believed, secure this object at no very distant period—at least so far as to render the building a comfortable place of worship.

It cannot, however, be matter of wonder, that in these infant congregations, where the principal pecuniary burden falls upon a very few, there should be much delay in the erection of suitable *houses of prayer*. Still, an expression of the opinion is deemed important, that nothing of a temporal character can be so essential, after the settlement of a clergyman, to the rapid and permanent increase of a parish, as the providing of a sanctuary of God, in which all may have an interest, and in that interest a motive, to advance the welfare of the Church. Indeed, until this is done, the Christian, and the Christian family, are without a *spiritual home*, a place which, separated from all unhallowed and secular uses, and devoted alone to the service of a holy God, forms to the pious soul a grateful and refreshing retreat from the distractions of time, and an appropriate place of preparation for that rest, which remaineth for the people of God in eternity.

On Wednesday 27th we returned to this place, to attend the important deliberations of this ecclesiastical council. After the organization of which, on Thursday 28th, I proceeded to the solemn act of admitting to the holy order of Deacons, Mr. John Chilton and Mr. Samuel G. Litton—young gentlemen, who, from their examinations, public performances, and self-denying devotion to the sacred office, promise much to the Church of Christ.

I cannot forbear noticing the circumstance, that these are the first instances of ordination to any holy office in this Diocese—and that, while they present a source of animating encouragement, they call for our fervent prayers, that this so favorable a beginning, may be followed by a long succession, *even unto the end of the world*, of united, faithful and self-denying laborers, in this destitute but most interesting vineyard of the Lord.

Before taking leave of the Diocese, I am, God willing, to admit a Deacon to the holy order of Priests, to administer Confirmation in this parish, and to visit again the church at Knoxville—a statement of which acts, should they be performed, will be officially communicated to your *Standing Committee.*

From the facts which have come under my observation, or been related to me during this brief visitation, the Convention will pardon me for drawing one or two inferences, and urging one or two considerations.

That a most animating scene, inviting ministerial labor, is open to the Church in this whole valley of the Mississippi, will be questioned by no one, who has cast a deliberate view over this region. Its relative position—the abundance of its resources—the character and denseness of its population—the fact that many of our own household of faith are scattered over its surface—all unite to elevate it before Churchmen in a most engaging light; while all equally unite to urge it especially upon the attention of Churchmen in this Diocese. What then, brethren, is your obvious duty? With a territory lying to the south and west of you, equal almost to the remaining portion of the United States, and destined at no very distant time to control the interests of these States, surely it cannot be matter of indifference to any intelligent Episcopalian, who loves his country, and the word of his God and Saviour, whether this important region shall be blest with the solace and restraining institutions of the Church, or be left to the fearful influence of modern religious excitements. But in the whole of the interesting country of which I speak, we have only from twelve to fifteen clergymen. What, then, does the relation you bear to it call upon you to do? What, but to go to the extent of your power in increasing the number of pious and devout clergymen.

In order to accomplish any thing effectual here, it will be necessary to put in operation certain measures not hitherto, from the infant state of your Diocese, resorted to.

In the first place, it seems important to your President, that some direct measure should be adopted to increase the number of clergy, by increasing the means of theological education among yourselves. This suggestion will have its due weight with all who consider, that no reasonable hope can be entertained of your having an efficient and permanent clergy, except as they may be trained for the work within your own borders.

Another suggestion is, that you encourage a missionary spirit in your congregations, and do all in your power to raise funds for aiding in the support of missionaries. You may be able for the present to do but little; but that little, be assured, will go much further in its real impression upon your interests, than the mere payment of a missionary salary. This is the true way to ensure the blessing of your Saviour, and to stir up a spirit of benevolence like his in the breasts of the godly.

The last suggestion I would make, and it is made with great deference, is the election, so soon as a canonical number of Presbyters shall be resident in the Diocese, of a Bishop to exercise jurisdiction in the same. The importance of this measure will be apparent, when it is perceived how needful to the proper effect of the institutions of Christ's house are the services of this sacred functionary, and how large is the district of country which must naturally look to this Diocese for such services.

As a further reason for this step, I would urge the fact of your present union in principle and policy—the fact of your not yet having been rent apart by the distracting questions, which are so readily made the instruments of restless innovation. Besides, there is a strong probability that, at the meeting of the next General Convention, some steps will be taken, and I am not prepared to say, unwisely, for increasing the impediments to the election of Bishops in our country. But when I contemplate the benefits in every point of view, which would result from a resident Bishop in this State, I cannot but hope that, in case of a canonical number of Presbyters, the Diocese will find it expedient before October next, to secure these benefits, in the election of some suitable clergyman to the Bishopric of Tennessee.

In conclusion, brethren, let me urge upon you the importance of united, vigorous and self-denying action. However small your numbers, or weak your resources, in a course of such action you must succeed—while disunion can hardly fail to blight for ever the flattering hopes of the Church in the West. Nothing, perhaps, can more strikingly evince the absence of the power of that Gospel which *proclaimed peace on earth.* Brethren, live in peace, and the God of peace will bless and sustain you.

I should do violence to my feelings, were I to conclude without recording here the expression of my thanks for the uniform and most gratifying cordiality with which I have been received and entertained, since my arrival in your Diocese. I shall leave this country with a strong conviction of the injustice too often done to the character of a people which I deem among the most moral and hospitable I have ever met. That God may bless you in the abundant enjoyments of the Gospel of peace, will never cease to be the prayer of your friend and brother, L. S. Ives.

Appendix

To the journal of the Bishop, being an account of his episcopal acts subsequent to the adjournment of the Convention, in a letter addressed to the Standing Committee, dated

Knoxville, July 9th, 1832.

"*To the Standing Committee of the Diocese of Tennessee.*

Dear Brethren:—Having now completed the duties of my visitation to your Diocese, I give you in the following, a journal of my episcopal acts, since the adjournment of your Convention, on the last day of June.

On Sunday, the first day of July, I officiated three times in Christ Church, *Nashville.* In the morning, preaching and admitting to the holy order of Priesthood, the Rev. John Chilton; being assisted in this solemn service by the Rev. Dr. Stephens, and the Rev. Messrs. Weller, Otey, and Wright: in the evening administering Confirmation to nine persons; and at night preaching a sermon on the subject of missions in Tennessee, with a view to a collection for the advancement of this interesting object.

I cannot withhold a remark here, with respect to four young ladies who were confirmed. They were formerly scholars, and are now teachers in the flourishing Sunday School attached to this church, and may be regarded as a striking illustration of the spiritual benefits arising to those, whose voluntary and faithful services aid so benevolent a work.

After having received every mark of kindness and respect from our episcopal friends, I left Nashville on Monday, the 2d, deeply regretting that duty would not allow me to protract my visitation. On the following Saturday I arrived at Knoxville, where on Sunday I officiated twice: in the morning preaching, and administering Baptism to one infant, and Confirmation to one adult. In regard to this place I have nothing to add. The sentiment I expressed to the Convention, relating to the importance of giving some attention to the interests of the Church here, has been strengthened in this last visit.

And now, my dear brethren, let me urge the result of my observation during this short visitation as an argument to your increased, and more prayerful efforts. While the history of the Church throughout the United States, furnishes most animating proof of the verity of Jehovah's promise, that *the gates of hell shall not prevail against it*, that which sets forth the success of the little band of Episcopalians in Tennessee does so pre-eminently. God grant you yet more of his Spirit, warmer faith in the vicarious merits of his Son, and a still more rapid advance in the great work of inducing sinners to be saved in the way of divine appointment.

Your friend and brother in Christ,
L. S. Ives.

CHURCH PRINCIPLES.

EDINBURGH REVIEW *versus* EPISCOPACY.

"Mr. Todd proceeds to utter some of the traditionary jargon about the *apostolical* institution of episcopacy. If in any book written by the Apostles, or during the apostolical age, he can point out a passage, which, either directly or by implication, sanctions the government of the Church by Archbishops and Bishops, Deans and Chapters, Archdeacons and Chancellors, we shall then be ready to admit, that the two Archbishops, and the twenty-four Bishops, driving with their stately equipages to Westminster, and, by virtue of their temporal baronies, taking their seats in the House of Lords, are the legitimate successors and representatives of those men, lowly in their outward form, but full of the Holy Ghost, who received the divine commission to go and teach all nations. According to this superannuated bigotry, a church without Bishops is no church. If all Presbyters had been denominated Bishops, would this substitution of one name for another have removed the impediment? The doctrine of the Apostolicals is, that there has been a perpetual succession of Bishops from the time of the Apostles to that of their representatives in Spain, England, Ireland, and other favored countries; and that the influence of the Holy Spirit has thus been transmitted from one array of Bishops to another, through all the vicissitudes of eighteen centuries. The foul and polluted influence through which this divine influence must so long have continued to flow, seems to occasion as little difficulty to the English, as to the Spanish Apostolicals. This is but one degree better than transubstantiation; and to a man of sound understanding, unsubdued by early prejudice, it is just as easy to believe that the Bishop of Rome is the lawful successor of St. Peter....... It is not by arrogating to themselves the divine favor, and excluding other churches from all participation of it, that the champions of the English hierarchy will best consult the credit and advancement of their own establishment; in which the idle splendor of one class of ecclesiastics is placed in so indecent a contrast with the laborious poverty of another. As the taste for describing their Church as *Apostolical*, seems to have been recently revived, we will venture to suggest, that in the present state of public sentiment, the practice can be attended with no possible benefit. In Spain, the direful tribunal of the Inquisition was regularly described as *Apostolical;* and we hear of such a public functionary as the *Inquisidor Apostolico* de Arragon: but in Spain there were no dissenters from the established church, and no newspapers or reviews, that deserve the name."—*Edinburgh Review*, No. CVIII. p. 325.

It is a pity to be obliged to spoil the ecclesiastical theories of the Edinburgh Review; but the vulgar virulence with which episcopacy is assailed, and the conceit with which the wisdom of the nineteenth century is called to revolt from *such things as Bishops*, requires that a stand should be made in defence of the constitution of the Church, and that some of the arts with which it is attacked should be enforced [exposed]. We have been taught and accustomed to hold the very highest notion of the divine institution of episcopacy, and of the Apostolical succession, or the tradition from the Apostles through their successors, of authority to minister in the Church: we say, *authority*, which it was the office of Apostolical men to convey, and not *grace*, which it is in the power of God alone to bestow. This Apostolical succession is held in the Romish Church, to the exclusion of all Protestants, although the validity of the English ordinations in this respect was powerfully vindicated by the learned Courayer, in a work which exposed him to the persecution of his own Church; and for which he received the degree of D. D. from the University of Oxford. It is also held in the Greek Church, and in the Protestant Episcopalian Churches of England and Ireland, of Scotland and of America; its want is felt and acknowledged in some of the Lutheran Churches on the Continent, and was the principle of Grabe's attachment to the Church of England: and even such of the Dissenters as admit the laying on of the hands of the Presbyters, can hardly deny the succession of Presbyterian power. It is easy for the Edinburgh reviewer to talk of "the traditionary jargon about the *Apostolical* institution of episcopacy;" but have his researches in ecclesiastical history enabled him to refute this jargon, or to define the period in which episcopacy was surreptitiously introduced, in which there was no episcopacy, and no threefold division of the Christian ministry? Let him try his strength with the Scotch Bishop Skinner's "Primitive Truth and Order," or with any other unanswered or unanswerable defences of episcopacy. The reviewer, indeed, promises, that "if in any book written by the Apostles, or during the Apostolical age, there can be pointed out a passage, which either directly, or by implication sanctions the government of the Church by Archbishops and Bishops, Deans and Chapters, Archdeacons and Chancellors," he will admit the present hierarchy to be the successors and representatives of the Apostles: but let him state who of the approved defenders of the Church has maintained this doctrine! Not, surely, Dodwell, Hicks, or any of the nonjurors who adhered to the deposed Bishops, and called for *Bishops without baronies;* not Bishop Hobart, in America; not the distinguished family of the Skinners, or any of their coadjutors in Scotland, from Bishop Sage to Bishop Gleig; nor Baitt, nor Maurice, nor Hammond, nor Potter, nor any of the giant divines of England. He calls it "superannuated bigotry," to say that a church without Bishops is no church; and yet this is not only the practical principle of the Catholic Church throughout the world, but the very doctrine and language of the Apostolical age, to which in the preceding sentence he offers to defer. He asks, "If all Presbyters had been denominated Bishops, would the substitution of one name for another have removed the impediment?" But does he need to be informed, that in the New Testament, Bishops and Presbyters are convertible terms, and that the authority of episcopacy rests on the distinction, not of a name or title which has undergone many alterations, but an order and an office, which has always been peculiar. With the same discrimination he calls the defenders of episcopacy *Apostolicals*, and confounds them with the Spanish Apostolicals, who derive their name from upholding the apostolicity of the whole system of the Church of Rome. He undertakes to warn the champions of the English hierarchy, whose "taste for describing their Church as Apostolical seems to have been recently revived," and we would that it had never failed, that "the practice can be attended with no possible benefit;" and to this we answer, that, whatever in the doctrine or discipline of the Church is of Apostolical origin and descent, whether it be defended or undefended, will survive the attacks of all the "newspapers and reviews that deserve the name," and that the erastianism and indifference which the Edinburgh reviewer recommends, have no solid foundation of perpetuity; and that the sects which have been most ready to adopt them, have had the quickest experience of their instability. Protestantism, Episcopacy, and Christianity, are older than the Edinburgh Review.

But it has become the idiom, we had nearly said the idiotism, of a party, to assert that the Church of England *is* nothing better than the Church of Rome. "The most essential trappings of a proud Popish prelacy were left uncurtailed at the Reformation:" if this is meant of the wealth of the Church, Sir James Mackintosh may teach the reviewer, that a fifth or a fourth part of the landed property of England, then held by ecclesiastics, was confiscated in the space of five years: if it is meant of the power of the Bishops in Parliament, from which the Edinburgh reviewer would not grieve to exclude them; it should be remembered that, at the time of the Reformation, the ranks of the peerage had been thinned by the wars of the Roses, and the spiritual peers formed a moiety, if not a majority of the house, of which they now constitute hardly the sixteenth part; and there surely never was a period, in which there was less occasion to charge the Bishops of the Church of England with "the trappings of a proud Popish prelacy." The Reformation may not have been carried to the extent which was intended, or which may yet be desired. The spirit in which the reviewer speaks of matters of ecclesiastical polity, and especially of Confirmation, (on which we would advise him to read any approved commentary upon Heb. vi. 2. before he again calls it "a Popish and unscriptural rite,") proves his incompetence to judge of the progress and necessity of a Reformation. We are no apologists of errors and abuses in the Church; we have no prejudice against a just and necessary *reform:* but we remember how well the Reformers did their task, and how little they left to be done; how wisely they restored to the people the knowledge of the Scriptures, and the liberty of worshipping God in their own tongue; how much they rejected, and how little they retained of what was contrary to the Scriptures, AND the practice of the primitive Church: and it is not true that nothing has since been done. The authorized version of the Bible is the imperishable memorial of the sacred learning of the reign of James I.; the Liturgy was revised after the restoration; a further revisal of the Liturgy, with a scheme of comprehension, was attempted at the revolution; the condition of the Bishops and inferior clergy was improved, and some large parishes divided, and new churches erected, in the reign of Queen Anne: and if some measures have proved abortive, and others have not been attempted, the fault may in some degree be ascribed to a keen sense of the jealousy of Catholics and Dissenters.—*Christian Remembrancer*, p. 340–343.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 1, 1832.

Order of Bishop Onderdonk's proposed Visitation:—

Sunday, September 2, Lyons; Tuesday 4, Jamesville; 5, Constantia; 6, Oneida Castle; Sunday 9, Turin; Tuesday 11, Sackett's Harbor; 12, Watertown; 13, Brownville; Saturday 15, Morristown; Sunday 16, Ogdensburgh; 17, Heuvel; 18, Russel; 19 Potsdam; 20, Waddington; 21, Norfolk; Sunday 23, Malone.

Religious Societies.—No meetings of our Societies have been held in the past two months. Their business operations have felt the same stagnation to which every thing had sunk during the prevalence of the epidemic, which is now we trust leaving us. The usual monthly meetings of the 'Education and Missionary,' the 'Tract,' and 'The Auxiliary Bible and Prayer Book' Societies, will be held at the Press Buildings, on Wednesday evening next, and their business resumed, we hope, with renewed zeal and interest. As all the members of these Boards have not returned to the city, those in town will see the necessity of attending without failure.

Literature of the Age.—The Presbyterian harmonizes entirely in the sentiments we have expressed at different times in connexion with this subject. It is gratifying to have opinions thus fortified, and views confirmed. A hasty glance at the "Essays on the Pursuit of Truth," which are noticed below, had instantly produced in our minds the conviction that their author was an infidel in disguise; and we had more than once expressed ourselves to this effect when the book was the subject of conversation. The Presbyterian, speaking of the late number of the Biblical Repertory, says;—

"We have received and partly read the July number of this able Quarterly with much pleasure. The *fifth* article is extremely valuable, as a successful encounter with one of the most able and subtle skeptics of the present age. We had picked up the Essays on the Pursuit of Truth, &c. previous to the publication of the Repertory, and had read a few of the first pages without suspicion, and with all that delight which one receives from conversing with a mind of no ordinary power and perspicuity. But before we had advanced very far, we began to perceive, as we thought, amidst the utmost appearance of candor, and cautious inquiry, a secret, unacknowledged, if not concealed aim, to shake our belief of principles, equally certain from revelation and the constitution of our nature. Still, we were uncertain of the real character of the spirit, which was by turns pleasing and perplexing us, until we arrived at the commencement of the sixth chapter. Here, pp. 72–74, the assumptions of the author are so palpably at variance with fact, and his reasoning so fallacious, that we felt grieved and disappointed, and laid the volume down in disgust. We consider the author of the Review in the Repertory, as entitled to the thanks of the Christian public, for his seasonable exposure of the character and tendency of works, that are admirably calculated to win the attention and ensnare the souls, especially of educated, but still unestablished youth. While we are upon the subject, we recollect that these volumes are of British manufacture originally, and reprinted in this country; and that almost all the publications which, now-a-days, issue from the American press, are from the same source. We do not complain of this; but, on the contrary would consider it a benefit, were we not convinced that some of our most extensive publishers lack either the discernment or the will, to select those works only, which are unobjectionable, or to purify their pages from passages, which convey wrong impressions and principles. We view, with deep concern, in much of the popular literature of the day, whether scientific, historical, or religious, sentiments insinuated, if not openly advanced, that are pernicious to the faith and piety of the rising generation,—calculated gradually to sully the purity of religion, in this country, and to undermine that belief, which, more than any other, humbles, and while it humbles, blesses and exalts the soul.

The Family Library.—A tradesman, bred to the printer's business, invests a large capital in the materials of his handicraft. To realize proportionate returns, this capital must be employed: he *must* print. What shall he print? What will sell; or he makes no profit. His capital, then, is laid out in the publication, or republication, of *popular* works. They sell; and his end is answered. But these popular works have a tendency to deprave the literary taste, or lower the intellectual standard, or vitiate the morals, or destroy the religious principle of the community. The editor of a paper, a professed guardian of those high interests, accredited as such by as many as choose to patronize his paper, endeavors to fulfil the duties of his station by pointing out this tendency. The bookseller cries out, 'You injure me! You take away my livelihood!' and, probably, he is in some measure right: the editor *does* lessen the demand for this merchandise; at least, in that portion of the community, be it large or small, which thinks proper to attach weight to his opinions. What then? Must the editor be silent? If so, what becomes of his implied pledge to the supporters of his paper? of his obligation to the community? of his honesty, his candor, his philanthropy? 'But,' says the publisher, 'you are wrong, Mr. Editor! I never detected this tendency, of which you complain! I see the objectionable passages in a very different light!'—No doubt! Until there be proof to the contrary, every candid man would wish to cherish the presumption that his neighbor, in doing mischief, is actuated by mistake, not malice. But the question is, Who is likely to judge most fairly and most truly of the tendency of a popular work—the man whose life has been devoted to the study of men and books, and who has *no interest* in the matter, other than that arising from his zeal for the welfare of his country and his race—or the tradesman, who, of necessity, must regard literature in the light of a merchantable commodity, and has his gains affected by the depreciation of his stock? If the former; then, how much is he, the better judge, to concede to the clamors of the supposed injured party? Must he admit the full right of the appeal, and place all that can be said in counterplea to his decision before the readers of his paper, with the unpleasant alternative of leaving what he deems a false coloring thrown by interest around the question, to work its effect, or else tracing the mazy meanderings of an interested special pleader's argument, through long columns of uninteresting and unprofitable controversy? This can hardly be expected. The editor is neither a *judge*, nor a *party*, but a WITNESS. Is he honest? Is he capable? are questions to be asked by the public for which he labors. The decision will furnish the rate at which his testimony is to be valued: and sooner or later it will be fixed. In the meanwhile, whoever is aggrieved may seek redress by appeal in any feasible mode, but there is no claim on him for assistance in the impeachment of his own candor and ability.

Thus much we think proper to premise, by way of introduction to the following communication, which we insert, not because we think it at all due as far as the editorial columns of the paper are concerned, but because it relates principally to the remarks of a correspondent. Our readers will agree with us in wishing that the pleader had a better cause, and had urged it in fewer words.

To the Editors of the Churchman.

GENTLEMEN,—With much surprise, we observe in the 'Churchman' of Saturday last, two articles upon our Family Library, in which that publication and ourselves are so severely, and, as we think, so unjustly censured, that we feel ourselves called upon for a reply; for which we doubt not that you will consider us entitled to ask from you a place in the columns of your paper; and, in which, we shall endeavor to combine a sufficient and successful vindication of our work, with moderation, and a becoming brevity.

The subject of this new attack upon us, is the last book we have published, entitled "The Lives of Celebrated Travellers." The charges against it, in one of the articles, are, that it is "contemptible"—its language "a pie-bald jargon"—and that throughout it, "there is manifest a want of principle and heart"—in the other, that it is "contemptible trash," and that "the libertine who wrote it endeavors to bring Reginald Heber forth as a champion of licentiousness." These are its gravest faults; but in addition to these, which may properly be considered as defects in the work itself, it seems that the author or compiler dates his preface at Paris, talks about his library on the banks of the Rhone, and makes a rather too frequent use of the personal pronoun, first person singular. Against this last accusation, Gentlemen, or either of its three branches, we will not seek to defend our work, or its compiler, but yield both it and him to the just indignation of our censors. Let the guilty suffer. But as to the other charges, we think, Gentlemen, that the writers of the articles in question, have formed their opinions with somewhat too much haste, or under the influence of a prejudice, which has so sharpened their vision, as to make them "see what is not to be seen." It is not for us to deny, or to refute the charge of lack of talent: upon *that* score, every book that we publish is, of course, open to criticism, and every reader is entitled to form and to express his own opinion; but the charge of immoral tendency, is one that affects *us* personally, and we have a right to require that it be not made upon light grounds, or if made, that it be not circulated without proof. In your last paper it is twice made, and in support of it, two references are given to the work itself. We think, Gentlemen, we cannot more completely answer it, than by quoting the entire passages referred to, and leaving it to your readers, and the public, to decide whether they sustain the sweeping condemnation which they are advanced to justify. The accusation in one of the articles, is in these words:—"Why, Sirs, the libertine who wrote it, endeavors to bring Heber,—yes, Reginald Heber, the saint-like missionary martyr, forth as a champion of licentiousness." The passage alluded to, is this:

"Yet Heber was far from being an ascetic—like all men of high imaginative powers who have never suffered vice to brush away the down from their nobler feelings, he had a bold faith in the enduring nature of affection, and spoke of love, not like a pert worldling whom no excellence could kindle, but like a philosoper, aware of the prejudices of the vulgar, but far above being swayed by them.—'To speak, however, my serious opinion,' says he, in a letter to a friend, 'I believe that were it possible for a well-founded passion to wear out, the very recollection of it would be more valuable than the greatest happiness afforded by those calm and vulgar kindnesses which chiefly proceed from knowing no great harm of one another. You remember Shenstone's epitaph on Miss Dolman, *Vale Maria, puellarum elegantissima, heu quanto minus est cum reliquis versari, quam tui meminisse.*" I am not sure how long that romance of passion may continue which the world shows such anxiety to wean us of as soon as possible, and which it laughs at because it envies; but ends when it may, it is never lost, but will contribute like fermentation, to make the remainder of the cup of happiness more pleasant and wholesome." Vol. 3. p. 366.

This, Gentlemen, is the whole; and from this your correspondent frames his charge that Mr. St. John "endeavors to bring forth Heber as the champion of licentiousness." We are free to confess, Gentlemen, that we cannot see much meaning of any kind either in the extract from Heber's letter, or in Mr. St. John's comment upon it; but we think that nothing short of an almost miraculous perspicacity could extract from the latter a signification so atrocious as that which it presents to the excited imagination of your correspondent. But let us see how Mr. St. John does speak of Heber—p. 356. "Reginald Heber, equally distinguished for his talents and his piety"—p. 357, "He exhibited on all occasions the same high sense of religion and primitive piety which had distinguished him in his earlier years"—p. 359, he bore the loss of his father with "that deep but meek sorrow which a youth full of religious hope and untiring resignation to the will of Providence, might be expected to feel."—p. 365, "It will readily be supposed, that he whose piety was truly apostolical, even while in a secular station, now that he had assumed the habit of a Christian minister, became doubly anxious to render not only his conduct, but the very thoughts of his mind, pure as became his holy calling"—p. 366, "He then settled on his rectory, and employed himself earnestly in diffusing among his parishioners a proper sense of religion, and habits of piety and virtue." Surely, Gentlemen, these expressions do not savor of an endeavor to "bring him forth as the champion of licentiousness."

We come, now, Gentlemen, to the other extract, and the comment of the Churchman. The latter is in these words: "To give him his full due, he is no materialist, but likes even the pagan mythology, with its 'hallowed worship of Venus,' (II. 115,) much better than the gloomy doctrine of annihilation."

Mr. St. John, speaking of Pococke, says: "In Cyprus, what principally interests the traveller are the footsteps of antiquity; he seeks for little else. The temples and worship of Venus, hallowed if not spiritualized by poetry, have diffused a glow over the soil which neither time nor barbarism, potent as is their influence, has been able to dissipate. The heart thrills and the pulse quickens at the very names of Paphos and Amathus. A thousand pens have celebrated their beauty; love has waved his wings over them. Pococke seems, however, notwithstanding his passion for beholding celebrated places, to have visited these scenes with as much coolness as he would a turnip field." Now, Gentlemen, we cannot discover any thing of materiality or licentiousness in this rhapsody. As *we* read it, it seems to us only a somewhat fanciful and paraphrastic method of saying that Pococke had in him much more of the antiquary than of the poet. We do not contend that Mr. St. John might not have given us his meaning in more forcible or more elegant language; but surely there is nothing so very immoral in this.

In conclusion, permit us to observe, Gentlemen, that we have embarked in the publication of the Family Library a very large amount of capital, for the safety of which, as well as for all the advantages we can hope to derive from it, we must rely upon public patronage, and of necessity upon public opinion. Our interest, therefore, as well as our moral sense, must necessarily be deeply affected by any thing which affects the character of our press, and both our interest and our moral sense continually afford to us the strongest inducements to preserve that character unsullied. It is our constant endeavor to show our thankfulness for the patronage we have received, and nothing could give us more pain than the consciousness that we had even unintentionally done any thing to forfeit the good opinion of that public from which we derive the reward of our hazards and our labors. We have a right, then, to ask and to expect, that censure affecting not merely our judgment, but our intentions, and necessarily, for that reason, calculated to do us much injury, shall not be levelled against us upon slight grounds. In the present instance, we think that the remarks in your paper are without sufficient foundation; that the opinions expressed in them have been too hastily adopted; and we expect from your candor such reparation as the injury they are calculated to do to us, may entitle us to receive.

We are, Gentlemen,
Your obedient servants,
THE PUBLISHERS OF THE FAMILY LIBRARY.

It would require about four columns of our paper to refute the specious show of argument in the preceding letter, and bring the needful specifications in support of our previously expressed opinion. What would it profit our readers, when done? The work in question we have read carefully, and soberly declare our conviction of its worthlessness as a literary production, of its corrupting tendency, and of its licentious, worldly spirit. If the reader thinks Messrs. Harpers better judges of these matters, and more likely to exercise a watchful guardianship over his children's principles, than ourselves—so let it be. We shall not waste room in a wordy war of self-defence, nor sully the pages of our paper with passages such as that we blush to see given in full, above.

LITERARY.

A WORD FOR THE CHURCH, is the apt title of a pamphlet of a hundred octavo pages just published at Boston, by the Rev. George W. Doane. It is a good word, "fitly spoken" and to be always seasonable. "*The Churchman,*" *and* "*the High Churchman Vindicated,*" *two Episcopal Charges by the Rt. Rev. John Henry Hobart, D. D.; with an Appendix of Authorities and a Preliminary Notice;* make up its contents. It is, in all respects, fitted for general usefulness, though circumstances of a local character seem to have furnished the occasion for its publication. The author and compiler has done the Church good service, in presenting upon her altar this new offering. May it be accepted and blessed abundantly; and not one of its truths "fall to the ground." The Preliminary notice we must give entire. The Appendix of authorities "aims more or less directly, at the establishment of these three points, as of Scriptural warrant, and so of Divine institution:—1. A Ministry having exclusive authority in holy things;—2. Its origin, immediately, from CHRIST, and, mediately, through the Apostles;—3. Its form, in three orders, with the exclusive power of ordination in the highest, continued in uninterupted succession from the Apostles themselves;"——"The authority expressly claimed for these positions is the highest, that of GOD HIMSELF. The authoritative warrant, HOLY SCRIPTURE."——"After 'Holy Scripture,' the Church calls in the testimony of ANCIENT AUTHORS, as witnesses to facts, as authority for primitive usages, as illustrative of apostolic institutions." Accordingly we have, arranged in the order of their occurrence, first divine then human testimony, drawn from Scripture, and the writings of nearly fifty authors; from Ignatius of the days of the Apostles, to our valued friend of the British Colonial Church, the Archdeacon of Newfoundland, and nearly all of the Bishops of the Protestant Episcopal Church of America.—"These" says the compiler, are "but a sprinkling of the authorities upon the points in question. They have been thrown together, chiefly at a sitting, and from books immediately at hand. It were more easy to fill a volume than to select so few. There is, for the present, at least, enough. Those who will not read so many would not have read more. Those who carefully read these, will certainly inquire further. If their inquiry be in earnest, it will not be in vain. There is a promise in reserve for such, which GOD will surely keep. *Thus saith the* LORD, *Stand ye in the ways, and see, and ask for the old paths; where is the good way, and walk therein, and ye shall find rest for your souls.* May GOD mercifully grant it, for his sake, who, *that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works,* purchased the Church *with his own blood!*"

But we hasten to introduce the preface of the work. The entire accordance of its sentiments, and principles, with those but lately recorded, explicitly, and without reserve, upon the pages of the Churchman, is striking; and as it is a proof of unanimity in those who are 'striving together for the faith of the Gospel,' to us most pleasing.

"The undersigned," says Mr. Doane, "was, first, the youthful admirer of Bishop Hobart, (having been confirmed by him in 1811;) then, a student of theology, partly under his direction; then, having received both orders at his hands, associated with him, temporarily, for nearly four years, in a parochial charge; after that, until his lamented death, in 1830, especially honored with his correspondence and confidential friendship. He has never received from more than one man testimonials so endearing of affectionate regard. He has never entertained for more than one man feelings so fervent and so deep of reverence and love. He has never, but in a single case, been so sorely afflicted, and pierced to the heart, by the visitation of death. He is aware that, by particular persons, and for particular purposes, he has been currently denominated "a Bishop-Hobart-man." If by this the design be, to express any one, or all, of the sentiments of admiration, honor, and affection, acknowledged above,—or the conviction, from the heart, of the truth and obligation of those principles which, as a Christian, as a Churchman, and, above all, as a Christian Bishop, Bishop Hobart, in his life, so vigorously defended, and so beautifully illustrated in his death,—or the firm determination and sincere desire to be, in doctrine and in practice, as a man, a Churchman, a minister of the Church, the follower of him, as he followed the Apostles, and they followed CHRIST, with the humble hope to be admitted, at the last, to the same place where he has gone before,—then, it is his happiness and pride, in its fullest extent, to admit, to proclaim, to glory in, the appellation. In any, and in all, of these senses, be it his hope and prayer to live, to die, "a Bishop-Hobart-man!" But, if by this, it be designed to convey the impression that he was implicitly or servilely the follower of Bishop Hobart, or that he embraced and holds his principles, as a Christian and a Churchman, because held and taught by Bishop Hobart, or for any other reason, than that they seem to him to be contained in Holy Scripture, and confirmed by his best and most deliberate judgment, then,—not for his own sake, so much as for the sake of his departed spiritual father, he most indignantly disclaims, and spurns away from him the title. So far as he himself alone is concerned, the charge might be, indeed, of small importance. But he will not suffer the suspicion to rest upon the memory of Bishop Hobart, that one so loved and honored by him was capable of being actuated by motives so unworthy.

It is the habit of the persons alluded to above, the undersigned is further aware, to fix upon him commonly, and with an invidious purpose, the name of "High Churchman,"—and, by a refinement lately introduced into these parts, of "*ultra* High Churchman." Now, it so happens, that he has never in any conversation, nor in any writing, published or not, assumed to himself this distinctive epithet. He has uniformly claimed to be a CHURCHMAN, and been satisfied with that. And one of the few points on which he ever felt compelled to differ from his honored and lamented friend, was occasioned by his free and frequent appropriation of that title to himself, and especially, by his delivery and publication of the episcopal charge, entitled "The High Churchman Vindicated." On more than one occasion, was the use of that distinctive name a subject of friendly controversy, both verbal and epistolary. On that, as on all other topics, Bishop Hobart was frank and explicit. He most sincerely deprecated all divisions, and all distinctive names. But the *thing* existed, he argued, and, therefore, the *name* must. It was folly to deny it, and worse than folly to endeavor to escape from it. What ought to be done was, to admit it, to explain its meaning, to justify and to defend it. His practice agreed with his argument. The undersigned was not *then* convinced. Whether he has since been, is matter of little moment. If it were so, it would be but another instance of slow, but sure adoption of Bishop Hobart's almost intuitive convictions. Be that as it may, the undersigned has lived to see and hear himself, and those with whom it is his happiness to act, held up to public scorn and odium as High Churchmen, and the deliberate deductions of their minds, and the settled principles of their lives, reprobated and denounced, as High Church doctrines. He owes it to himself, then, as honored by a more especial designation, and to those with whom he is, and ever hopes to be associated, here and hereafter,—clergymen and laymen, he is proud to say, who, in learning, in piety, in devotion, in official fidelity, and in individual excellence, have no superiors on earth; to appeal from this unjust, *ex parte* proscription, to invoke in judgment, fearless of the result, the sound sense, the candor, the justice of the community in which they live. The question is not, as he conceives, what are his, or their, opinions of Christian doctrine, or of ecclesiastical discipline? If it were, it would be deemed sufficient to refer to the sermon recently preached by him before the Convention in Massachusetts, "the Gospel in the Church;" which contains, on these important subjects, *his whole mind*, which, in the prefixed request for publication, presents *their* valued sanction, and which enjoyed, as he has been assured by almost all who heard it, the rare felicity of *uniting every suffrage*. But, the question is,—the term "High Church" being fixed, with malicious purpose, upon himself and them, and upon their principles and practices,—*what are High Church Doctrines, and what is it to be a High Churchman?* Suppose that judgment should be confessed, *would it justly expose them to censure and condemnation—would it warrant distrust in them, or discountenance of them, as good citizens, sincere Christians, or faithful ministers of* CHRIST? Let us disabuse ourselves of any question about words.—The simplicity of the case is this. The true objects of attack are *the distinctive principles of the Protestant Episcopal Church.* The plan of the warfare is, *to attack them* to greater advantage, *under an odious name.* Happily, our lot is cast in an intelligent and honorable community. They will not decide a cause, unheard. Being heard, they will decide by the law, and by the testimony.

Entertaining such views of the present state of affairs, the undersigned has felt it to be his duty to afford to the community in which it is his happiness to live, what has never yet been afforded, a fair opportunity to examine for themselves, the matter in controversy,—to set before them, in its length and breadth, "the way which *some* call *heresy*,"—to open, so that he who runs may read, "the history and mystery" of what is commonly denominated "High Churchmanship." In doing this, there was, of course, choice of modes. The statement might be gathered from among those peerless and time honored names who, from the Apostles' times, have been the heralds and the champions of the same great truths. It might be presented in the clear logic and convincing eloquence of the living ornaments and pillars of the Church. It might be done for the occasion. It is thought best to unite the three. To present *him* who, living, was their ablest defender, and, dead, remains, of all that later times have known, their name of highest purity and power, as the expositor and advocate of the principles in question; to call attention to the subject, in its present bearings, by a brief preliminary notice; and to sustain the whole by the best authorities of ancient and modern days. The body of the present publication consists, therefore, of the two charges delivered by Bishop Hobart to the Convention of New York, in the years 1819, and 1826;—the former "THE CHURCHMAN;" the latter, "THE HIGH CHURCHMAN VINDICATED." All that is asked for them, is a careful, candid perusal. They will do, effectually, their proper work. It is not expected that they will convince all who read them that it is their duty to become Churchmen. It is confidently believed, that all who read them will be convinced that a "Churchman," nay, that "a High Churchman," may be a Christian, and entitled to Christian courtesy. In a word, the weapon of assault is the *argumentum ad ignorantiam.* To give the knowledge is to refute the argument.

In conclusion, the undersigned neither claims, nor disclaims, the title of "High Churchman." It is enough for him, that he is, by the conviction of his whole heart, a CHURCHMAN. He contends for the "Gospel *in* the Church." He is not afraid of thinking *too highly* of "the Church," which JESUS "*purchased with his own blood,*" and which he declares to be his "*Spouse*" and "*Body.*" *To* the CROSS OF CHRIST he looks, *in* the CHURCH OF CHRIST he humbly waits, for pardon and salvation. Clinging to the *one*, gathered together in the *other*, it is his resolution and his effort, in common with the beloved friends and brethren, with whom he thinks and acts, to "stand fast in one spirit, with one mind striving together for the faith of the Gospel; and *in nothing terrified by their adversaries,*"—"since unto them it is given, in the behalf of CHRIST, not only to believe on him, but also to suffer for his sake."

NEW PUBLICATIONS.—*The Heart Changed by Divine Grace: or the Protestant Episcopal Church Vindicated in her views of Spiritual Influences; in a Letter to the Parishioners of Immanuel Church, Little Falls. By the Rev. William M. Weber, M. D., Missionary at Fairfield, Herkimer Co., N. Y.* 8vo. pp. 27. Auburn, Christian Knowledge Society's Press, 1832.

Way Marks; or Directions to Persons Commencing a Religious Life: Selected and arranged by G. T. Bedell, D. D., Rector of St. Andrew's Church, Philadelphia. 32mo. pp. 80. Philadelphia, Key, Mielke, and Biddle, 1832.

MEETINGS IN OCTOBER.

A stated meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held on Wednesday, the 10th day of October next, in Trinity Church, in the City of New-York, at 12 o'clock.

By order.
JONA. M. WAINWRIGHT,
Secretary of the Board of Trustees.
August 25, 1832. 75—tf.

GENERAL PROT. EPIS. SUNDAY SCHOOL UNION.

The second triennial meeting of this SOCIETY will be held in the city of New-York, on Thursday the 11th day of October next, at 5 o'clock, P. M.

The BOARD OF MANAGERS of the same Society will hold a meeting, agreeably to adjournment, on the evening of Wednesday, the 10th day of October next, at 7 o'clock.

By order.
August 30. J. V. VAN INGEN, *Secretary.*

OBITUARY.

DIED, at his residence, in this city, on Thursday 23d August, JOHN ONDERDONK, M. D., aged sixty-nine years. [A deserved notice of the character of Dr. Onderdonk, from the pen of a friend, will appear in our next.]

INTELLIGENCE.

DOMESTIC.

EPISCOPAL ACTS.—*New-York.* A correspondent, a zealous layman at the west, writes us under date of Aug. 24, from Sherburne, Chenango Co.,—"Our excellent Bishop visited this place on the 28th ult., agreeably to appointment, *consecrated* the church recently erected here, and administered the Communion in the forenoon. In the afternoon 39 persons were confirmed. Eight of the clergy were present. The Bishop officiated on the day following (Sunday) at New Berlin, and confirmed about 30. On the evening of the same day he preached at Norwich. The Bishop was highly gratified with the prospects of the Church in this county. There will probably be *seven* organized Episcopal congregations in this county within a year, there being now *five.*"

ORDINATION.—In St. John's Church, Ithaca, on the 8th inst., the Right Rev. Bishop Onderdonk admitted the Rev. J. D. Carder, the minister of that Church, to the holy order of Priests.—Presbyters present, the Rev. H. Gregory and the Rev. Lucius Carter. The same day the Bishop confirmed in the same place ten persons. Confirmation was held there the last year,—and the number would have now been much larger but for the illness of their officiating clergyman.

CONFIRMATIONS.—*Connecticut.* The Rt. Rev. Bishop Brownell visited the parishes of Brooklyn and Pomfret, on Sunday the 19th inst., and administered the holy rite of Confirmation to six persons in the former parish, and in the latter to seven.—*Watchman.*

CLERICAL NOTICES.—*New-York.* The Rev. Liberty A. Barrows, a member of the late graduating class of the General Theological Seminary, has engaged to officiate for a limited term at Sherburne and Norwich (the county seat,) Chenango Co.

COLLEGE RECORD.—*Yale College.* The Commencement was celebrated on Wednesday last. The degree of A. B. was conferred on 52 young gentlemen.

On Tuesday a poem was delivered before the Connecticut Alpha of the Phi Beta Kappa Society, by Alanson Hamlin, Esq., of Bridgeport. Considerable disappointment was felt from the failure of the Hon. Edward Everett as orator for this occasion. A letter from this gentleman assigned as the reason of the failure a misapprehension as to the time of holding the commencement. He was re-appointed for next year, and the Hon. Daniel Webster as his substitute. The Hon. Theodore Dwight, of New-York, was appointed to deliver a poem on the same occasion, and Professor Woolsey, substitute.

On Tuesday evening the Society of the Alumni held their annual meeting in the College Chapel. In pursuance of the plan to raise $100,000 for the College, subscriptions have been obtained to the amount of $87,000. To make the subscriptions binding, the whole sum of $100,000 must be made up before the first of December next.

Theological Rooms at Lexington, Kentucky.—The number of candidates and aspirants for holy orders having increased in the Diocese of Kentucky to the number of nine or ten, most of whom are prosecuting their studies in their various stages of preparation at Lexington, it became absolutely necessary to procure a suitable house for their accommodation. A very comfortable dwelling near the church has accordingly been leased for the term of five years, and the ladies of Louisville and Lexington are interesting themselves to procure furniture to render the sleeping rooms every way commodious, for the reception of theological students. To render the arrangements more complete, more than a thousand dollars have been contributed toward a fund to be loaned to students without interest, to be afterward repaid in convenient instalments, and promises have been received for the accommodation of several students merely for their food, at the low rate of board of one dollar a week. There are now regular theological discussions amongst the students, and exercises to improve in reading and public speaking, and a very tolerable supply of theological books for their use.

Still much remains to be done. Subscriptions of small sums of so much a year, for five years, to meet the expenses of the rooms, would be thankfully received, either from abroad or from the friends of the Church in the Diocese. And contributions of books, and articles of furniture would, for some time to come, afford great encouragement to this incipient but most important operation. The case is commended to His blessing without whom nothing can prosper.—*Episc. Rec.*

Paris, August 2d, 1832.

Bishop Wilson sailed for Calcutta on the 16th of June.

EDUCATION AND MISSIONARY SOCIETY.

New-York, 1st September, 1832.

THE Missionary Board of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, will meet at the Protestant Episcopal Press, on Thursday next, the 6th instant, at half past 7 o'clock, in the evening.

THOMAS C. BUTLER, *Secretary.*

COLLEGIATE SCHOOL

No. 76 Varick-street.

THIS Institution will be reopened, after the summer vacation, on Monday next, September 3, at No. 76 *Varick-street;* where the exercises will be conducted until the completion of the new building lately erected by the Trustees, of the occupation of which due notice will be given to the public.

New-York, Sept. 1.

ASSISTANT WANTED.

Wanted, in an Academy a short distance from New-York, a Gentleman to give instruction to a small number of youths in the Latin and Greek languages. The situation of the Institution is very pleasant and healthful, and as considerable leisure time may be afforded, it is thought it may suit a student of divinity, provided his terms are moderate. Such a person would find himself comfortably located in the family of the proprietor. Address A. S., without delay, at the office of the Churchman.

August 30, 1832.

ACKNOWLEDGMENTS.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums in aid of its funds.

Amount collected in St. Michael's and St. Mary's Churches, by the hands of Mr. De Peyster,	$18 50
" St. Clement's Church, by the hands of Mr. F. Smith,	8 11
" Trinity Church, by the hands of Mr. B. M. Brown,	83 76
" St. Paul's Chapel, by the hands of Mr. H. Cotheal,	68 52
" St. John's Chapel, by the hands of Mr. B. M. Brown,	78 91
" St. Ann's Church, Brooklyn, by the hands of Mr. Robert Bach,	55 44
	$313 24

RICHARD OAKLEY, *Treasurer,*
August 30, 1832. No. 105 Front-street.

PRESS DEPOSITORY,

No. 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 30th, from the following persons, viz:—

Reuben T. Thom—Jacob Lex, with *remit*—Rev. James D. Carder—H. M. Farao, P. M.—F. G. Smith—Rev. W. D. Cairns—Heath, Mason & Co., with *remit*—Rev. John McVichar—Rev. H. R. Peters, D. D.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending August 30th, to the following persons, viz:—

Rev. W. D. Cairns, Wilmington, N. C., 1 package, per schooner Senator—Rev. James D. Carder, Ithaca, Thompkins co., N. Y., left with Henry Stokes, Coenties Slip—Rev. John McVickar, D. D., Bedford, one parcel, per stage.

THE COUNTRY CURATE.

AH! little know they, when the harsh declaim,
Or folly leads to scorn a curate's name,
In hamlets lone what lofty minds abound,
To spread the smiles of charity around!
It was not that a frowning chance denied
An early wreath of honorable pride:
In college rolls triumphantly they shine,
And proudly Alma Mater calls them, mine!
But heavenlier dreams than ever fame inspired
Their spirit haunted, as the world retired;
The fameless quiet of parochial care
And sylvan home, their fancy stoop'd to share;
And when arrived, no deeper bliss they sought
Than that which undenying Heaven had brought.
On such, perchance, renown may never beam,
Though oft it glitter'd in some college dream:
But theirs the fame no worldly scenes supply,
Who teach us how to live and how to die.

Brit. Magazine. *R. Montgomery.*

From the Vermont Chronicle.

CHARITY.

"What thou doest, do quickly."

As ebbing tides unto their mother-depths,
Or mighty rivers whelm'd in ocean's gorge—
So *seeds of Time* are garner'd: one by one
Borne to the store-house of Eternity,
And gather'd, confluent, on the sea of Love,
Or Wrath's abyss.
Man! what thou doest, do
With all thy might, and quickly. Reason calls,
And Nature echoes back the silent voice
In deep, auric'lar language. Waning years,
Loved ones and friends no more,—and ceaseless change,
And hope of Heaven, respond. And He who spake
As mortal never,—He whose word is truth,
And the Eternal's oath, proclaims to thee—
That Time, *and all of Time*, shall pass away,
Save CHARITY.—On Rock of Ages built,
Immutable, with Mercy, victor crown'd,
She stands redeem'd: the helmet wears
Invulnerable to evil, and the shield
Of God's salvation! Righteousness puts on
Her starry robes of light; and Peace, divine,
Kisses her garment's hem, and signet bears
Of reconciliation. All is bliss
Unending, unalloy'd.
But Sin's domains—
Revolting to the soul—oh! who can paint?
Instinctive shrinks the pencil of the mind,
As peers no ray of light amid the gloom
Of *gross, black darkness!* The undying worm,
Hell's emblem fit of horrors ever new—
True portraiture!—transcends the feeble powers
Of reptile man! Yes, the *inner sense*,
(As foretaste meet of fruits by Sin prepared,)
Unfetter'd Conscience, as the strong man arm'd,
Rises in strength, and awful witness bears
Of *counterpart* on Earth!
What thou doest,
Man! do *quickly*. Bind up the broken heart,
And oil and wine of human kindness pour
Upon the orphan's head; the widow bless;
The captive bid go free; and burst the chains
Of slavery; and the brow of poverty
Illume with joy: the tears of sorrow wipe;
And aid thy stranger-brother in distress:
The naked and the hungry, clothe and feed
With heaven's rich bounty. So shall dews of love
Descend on thee. So shall the soul, enwrapt,
When Time, and Time's false pageantry 's dissolved,
Ascend to Him who gave it—Source of Being—
And shout salvation!——   E. R. C.

August 3d, 1832.

DEVOTIONAL.

THE PLAGUE STAYED.

"And he stood between the dead and the living; and the plague was stayed."—*Num.* xvi. 48.

WHAT an example for ministers of the Gospel! What a reproof of our coldness of heart, and love of ease, and despicable self-indulgence! Pray for us, brethren, that we may resemble this Aaron; that we may catch something of the self-denial and ardor of this devoted priest. But still, we may ask, What was he? When compared with his heavenly Master, he was nothing. We must again look higher; we must again look through Aaron to Aaron's LORD.

There is a pestilence raging in our world, a widely spread and deadly pestilence; the most tremendous evil the creation knows, fatal alike to the body and the soul. None in the world has escaped it; none in the world can stay, or cure, or even ameliorate it. Heaven has accordingly come to our relief. A stupendous scheme of deliverance was formed there in our behalf; a scheme whereby JEHOVAH's honor and our salvation were made to meet, the Lawgiver magnified, and yet the submissive transgressor rescued. Now whence did this scheme originate? In precisely the same feeling that placed the Jewish high priest between the dead and living—in compassion, in love, in pure benevolence. There was nothing in man that merited it; nothing in the nature of things that led one step toward it; nothing in the circumstances in which GOD was placed, or the character which GOD sustained, that demanded it. It sprang, in all its amazing glory, out of the depths of the divine love, startling the universe with its unlooked for and unparalleled grace.

And how did he who was destined to carry this scheme into effect, execute his strange commission? It involved on his part, not condescension only, not danger merely, but degradation and suffering such as never before had been thought of, and a death so beset with terrors, that the guiltiest sinner that ever died knows not their fearfulness. Yet look into the records of his life. We see there no backwardness to enter on his work, no timidity or shrinking in carrying it on. 'Lo, I come,' he says, 'to do thy will, O GOD;' and then he descends from the realms of glory to this abode of vileness, from a happy heaven to a wretched earth, with greater readiness than ever monarch stepped up to his throne. He enters fearlessly the polluted and dying camp: he mingles almost joyfully among the stricken thousands; and when there, he utters no complaint, he breathes no sigh for his own pure and glorious kingdom. 'My meat,' he says, and says it in a sinner's form in a sinner's world, 'my refreshment and my joy, is to do the will of Him that sent me, and to finish his work.' He speaks of himself as 'straitened till it should be accomplished.' And when the hour of his final agony approached, oh what a triumph of constancy and love was there! We cannot understand it. We see enough in him at Gethsemane to discover that the travail of his soul could have exhausted the strength and patience of all the hosts of angels; we see enough of him on the cross to assure us that nothing could overcome his. But his love 'passeth knowledge.' It was the spring of all he did, and all he suffered. These, in their extent and importance, go far beyond our comprehension, and we can say no more of the feeling that prompted them, than that it is, like himself, unfathomable; as much above the love of mortals as the highest heavens are above the earth.—*C. Bradley.*

THE TRAVELLER'S PRAYER.

By the Rev. ADAM CLARKE, LL. D.

Concluded from page 300.

O LORD our heavenly Father, Almighty and everlasting GOD, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power; and grant, that this day we fall into no sin, neither run into any kind of danger; but that all our doings being ordered by thy governance, may be righteous in thy sight; through JESUS CHRIST our Lord.—*Amen.—Liturgy of the Protestant Episcopal Church in the United States.*

V. All these petitions, and the expectation of their fulfilment, are grounded on Him who, in all the services of the Church, is represented as the great sacrificial Offering; and through whom alone, GOD's gifts and mercy can be communicated to mankind; hence we conclude by saying,—

"*Through* JESUS CHRIST *our Lord.*"

1. GOD never dispenses either gifts or graces, but on some sufficient reason to justify His conduct; though He owes not any account of His conduct to man. But why is it that He should become our *Father?* Why is it that He should *take care of us day and night?* Why is it that He should *preserve us from sin and danger?* Why is it that He should *guide us by His governance*, and so influence us by His grace and Spirit, that we may do *that which is lawful and right in His sight?* These things He does promise; and why should He bind Himself to do these things for us, who are debased by sin, and whose best desert is Hell!—who have rebelled against Him, and have not hearkened to the voice of the LORD our GOD, to walk in the ways that He hath set before us?—*Why* does He act thus. I answer,—He does all these things for us through JESUS CHRIST our Lord. The word *through* signifies here, not *by* CHRIST as an agent; but *on account* of CHRIST;—for *the sake* of Him—on account of His *worth, worthiness*, or *merits*:—and why for CHRIST's sake? I answer,—This CHRIST, took our nature upon Him, became man, died in our stead, and thus bore the punishment due to mankind, in His own body upon the tree.—He was delivered for our offences; and rose again for our justification. GOD was pleased with this, and He is pleased with all those who believe in this CHRIST as having died to make an atonement for their sins, and thus reconcile them to GOD. There is no good in man but what GOD's mercy puts in him; therefore, it is not for *man's sake*, on *man's account*, or for *his worth*, or *merits*, that GOD does these things for him: but for the sake of JESUS CHRIST our Lord. But who is this person for whose *sake*, or *merits*, GOD does these thinks for man?—He is called JESUS CHRIST our LORD! JESUS is a *Hebrew* word, and signifies him that *saves.*—This is the interpretation of it given by the angel of GOD, who foretold His birth—*His name shall be called* JESUS, *for He shall* SAVE *His people from their sins*, Matt. i. 21. But the word signifies also a *preserver*—that is, the person who *having saved, preserves* those in the *state of salvation* who depend upon Him—so that the word JESUS signifies one who saves men from sin; and who preserves them in that state of salvation.

2. The word CHRIST is *Greek*, and is the same as *Messiah* in *Hebrew*, and both signify the Anointed One, or the Anointer. In ancient times, prophets, priests, and kings, had *oil* poured upon their heads, in token that GOD had appointed them to their respective offices. Now, *oil* was an emblem of the HOLY SPIRIT; of His gifts, and of His graces: and when a man was anointed with oil, in the name of the LORD, for any of the above offices, it was supposed that the HOLY SPIRIT rested upon him in the gifts and graces necessary to qualify him to fulfil the *office* to which he was appointed by the LORD, whether it was that of *priest, prophet*, or *king*. For, the good sense of mankind, in ancient times, as well as the direct revelation of GOD, taught them, that no man could fulfil the office of a prophet, either by *preaching* or *predicting future events*, unless endowed by this Spirit of wisdom and understanding:—that no man could worthily execute the priest's office, either by offering sacrifice to GOD for the people, or making intercession for them, unless influenced by that HOLY SPIRIT which sanctified every sacrifice and gift, and communicated the *power* of *intercession* and *prayer*. Nor did they suppose that any *king* could decree justice and judgment, or properly *administer the laws*, unless the discerning power and unction of that Holy Spirit of the LORD rested on him. CHRIST, in whom the fulness of this Spirit dwelt, was appointed to be the *Prophet, Priest*, and *King*, of the human race. As a *Prophet*, He declares to and teaches man the will and counsel of GOD.—As a *Priest*, He offers His own body on the cross as an atonement for the sin of the whole world.—As a *King*, He reigns over the whole earth by His power, and in the hearts of all true Christians by His Spirit.

3. He is called also, *our Lord*—This title I have already explained: it signifies *governor—supreme potentate*:—and He *governs the Church*, and *rules* the *hearts*, affections, and desires, of all His children. Man has no *worthiness* for which he can claim any thing from the GOD of justice; therefore, whatever he receives, it must be for CHRIST's sake. And this truth is so great and important, that all, or nearly all the prayers in our Liturgy, are thus concluded:—every grace and gift of GOD's Spirit is asked "*for* CHRIST'S *sake*." For His *sake, repentance, faith, pardon* of sin, *holiness* and *heaven* are requested of GOD—"for JESUS CHRIST's sake," or, "through JESUS CHRIST *our Lord.*" We have an entrance to the Holiest by His blood. And because of the infinite merit or worth of His sacrificial offering for the sins of men, GOD can be just, and yet the Justifier of him who believeth on JESUS:—He who thus believes, had been previously a rebel against GOD, but is now turned to Him with a truly penitent and believing heart.

To ratify and confirm these several petitions, we add the word *Amen;* the meaning of which I come now to explain.

Amen, is a mere *Hebrew* word, and signifies *faithful*, or *true;* and when used at the end of prayer implies a confident resting of the soul on GOD, with the fullest assurance that the petitions which have been offered according to His will, shall be all most graciously and punctually fulfilled.

As therefore, the word has reference to the *truth* and *faithfulness* of GOD, so it has also to the *sincerity* of the person who ends, and, as it were, *seals* his petitions with it. If the heart be not *concerned* in the petitions, the *Amen* is of no use. GOD will not ratify, by a fulfilment, prayers which our *hearts* cannot be said to have offered at the throne of grace. But when *right words* are used, and the lips have not uttered them till the heart have weighed the import of each expression, then the whole may be justly presumed to have entered into the ears of the LORD *our heavenly Father;* and that He will turn aside the evils which threaten us, and grant us those good things which we have sincerely asked in the name, and for the *sake* of JESUS CHRIST our Lord.

PRACTICAL.

CONVERSION.

CONVERSION from iniquity, was the grand doctrine so constantly and urgently inculcated by the Apostles, as the substance of religion; and so powerfully confirmed by the accompanying energy of the HOLY SPIRIT. Whenever the Gospel is preached, faithfully and prayerfully, it will be attended by the penetrating and purifying fire of this divine Agent. It is not a mere revelation of general truths, and appropriate rites, which, as objects of speculation only, will but lightly affect us; it is a day of gracious visitation; a ministry of active and transforming energy, by which our *iniquity is purged away, and our transgressions forgiven;* it is the going forth of our great High Priest, clothed in the garments of salvation, to bless the people; wherever he comes, truth springs out of the earth, and righteousness looks down from heaven; his words are life and spirit: his looks impart joy and peace, while from his sacred form issue streams of light and glory, which give to the vision of mortals, a manifestation of heaven. In this dispensation of beatitudes, he will pursue his radiant course, till the whole human family is *blessed in him, and all nations call him blessed.*—*T. Lessey.*

RELIGION

Is not, as some have misrepresented it, a mere notion of the mind, an unproductive theory. It uniformly displays itself in the practice of piety, and the exercise of real godliness, filling and enriching the character with *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.* But it is from the abundant treasure of the renewed heart, that these moral virtues proceed; it is there that the fountain of all these clear and crystal streams subsists, *springing up into eternal life.* It is in the *heart*, that the HOLY SPIRIT conducts that new creation, by which it is formed into his own consecrated dwelling-place; and prepared for the fruition of present and everlasting felicity. There he originates and actuates all those spiritual graces, which enter into the constitution of the new creature, and comprise the very essence of its character. There he richly diffuses the love of GOD, which circulates in warm and vital influence, through the whole frame; it is there, in short, that the soul of religion dwells, as in the central seat of its existence, supplying to every part of the renewed man life and animation.—*Ib.*

SKEPTICISM.

MEN that accustom themselves in human sciences, (in which they find little or nothing certain,) to judge according to the light of reason, condemning every thing that does not agree thereto, are often rash enough to carry that principle into the concerns of religion, and to doubt of things revealed, without remorse.

Skeptics determine peremptorily concerning those very things which they propose as doubts.

ENCOURAGEMENT.

IT is not safe to look too much,—to look only,—*to pore* on our corruptions. Sin defiles and depresses. Connect it with the source of purity and strength. Peter, with his eyes on CHRIST, trod the waves; but he sank when he looked only to the billows raging around him.

SUPERFICIAL RECONCILIATIONS, AND THE SELF-DECEIT IN FORGIVING.

WHEN after variances, men are brought to an agreement, they are much subject to this:—rather to *cover* their remaining malices with superficial verbal forgiveness, than to dislodge them and free the heart of them. This is a poor self-deceit. As the philosopher said to him who being ashamed that he was espied by him in a tavern in the outer room, withdrew himself to the inner; he called after him, 'That is not the way out; the more you go that way you will be the further in!' So when hatreds are, upon admonition, not thrown out, but retire inward to hide themselves, they grow deeper and stronger than before; and those constrained semblances of reconcilement are but a false healing, do but skin the wound over, and therefore it usually breaks out worse again.—*Leighton.*

SECRET MALICE.

K—— suffered a great loss. He had used me very ill. When I heard what had happened, I said in my heart, it is less than he deserved. Nay, I was secretly pleased. *This feeling was murder.* The very *displacency* of the heart is so too. It is a rejoicing in iniquity. How contrary to that divine spirit, 2 Cor. xii. 15.

USING THE WORLD.

As excessive eating or drinking both makes the body sickly and lazy, fit for nothing but sleep, and besots the mind, as it clogs up with crudities the way through which the spirits* should pass, bemiring them and making them move heavily as a coach in a deep way; thus doth all *immoderate use of the world* and its delight wrong the soul in its spiritual condition, makes it sickly and feeble, full of spiritual distempers and inactivity; benumbs the graces of the Spirit, and fills the soul with sleepy vapors, makes it grow secure and heavy in spiritual exercises, and obstructs the way and motion of the Spirit of GOD in the soul. Therefore if you would be spiritual, healthful, and vigorous, and enjoy much of the consolations of Heaven, be sparing and sober in those of the earth, and *what you abate of the one shall certainly be made up in the other.*—*Leighton.*

---

* [The *humors*:—Leighton's allusion is to the exploded Humoral Physiology.]

VARIETIES.

CLEANDER: A CHARACTER.

SORROW is, indeed, the offspring of guilt, but the parent of wisdom. Stern in her aspect, and severe in her deportment, she is, however, sent on a message of mercy. She is destined to follow in the footsteps of intemperance, to break her enchantments, to expose her delusions and to deliver from thraldom such as are entangled in her snares, or are sleeping in her arms. Nor is sorrow less effectual in the correction of foibles than in the extinction of vice.

CLEANDER, in other respects a man of virtue and honor, had, from his infancy, accustomed himself to the unbounded indulgence of his tongue. Upon all occasions he trod on the very brink of decorum, a total stranger to the delicacies of friendship, which generously hides the faults it cannot correct. His ridicule was turned on the imperfections of his friends and his enemies, with indiscriminate severity.

The splendor of distinguished virtue, which sets at a distance the reproaches of the world, and almost sanctifies the blemishes of an illustrious character, exempted no foible from the scourge of Cleander; but rather quickened his acuteness to remark and his asperity to expose them, as it furnished a display of his penetration in discovering imperfections where there appeared to the world nothing but unmingled excellence. It was indeed his delight to unmask the shades of a brilliant character, and to portray with exactness the secret gradations of excellence by which it fell short of perfection. Yet in Cleander this conduct by no means sprung from envy of superior worth, or the malignant desire of degrading every one to his own level. He possessed the magnanimity of a virtuous mind, and disdained to lessen his own inferiority by any other means than that of honest emulation.

It had its basis in a taste for ridicule and the pride of wit. His deportment could not fail to issue in perplexity and distress. His enemies considered him as a kind of beast of prey, a savage of the desert, whom they were authorized to wound by every weapon of offence, some by open defamation, and some by poisoned arrows in the dark. His friends began to look upon him with alienation and distrust, esteeming their character too sacred to be suspended, for the sport of an individual, on the breezy point of levity and wit.—His appearance was a signal for general complaint; and he could scarcely enter into company hoping to enjoy the unmingled pleasures of social converse, but he had innumerable jealousies to allay, and misunderstandings to set right. He was every where received with marks of disgust; met with resentment for which he could not account, and was obliquely insulted for causeless strokes of satire, of which he retained no recollection. Wherever he turned himself, he found his path was strowed with thorns; and even they who admired his wit secretly vilified his character, and shrunk from his acquaintance. His peace began to bleed at every side; his reputation was tarnished; his fairest prospects blasted; and Cleander, at length awakened from his delusions, was convinced, when it was too late, of a lesson he had often been taught in vain, that the attachments of friendship and the tranquillity of life are too valuable to be sacrificed to a blaze of momentary admiration.

R. Hall.

SALTING THE FLOCK.

THERE is perhaps in the constitution of our nature, no one thing which more strikingly illustrates the goodness of GOD, than the affection existing between parent and child. By its existence and its exercise we are preserved and fostered through the helplessness of childhood, and if blessed with parents of devoted piety, our hearts are rooted and grounded in those principles which are indispensable to our happiness here, and hereafter. The infant is scarcely sooner able to listen to the affectionate tones of a mother's voice, than it begins to imbibe her feelings and her principles; and these feelings and these principles will "grow with its growth and strengthen with its strength." An unwavering confidence too, arising from a supposed infallibility, is generally connected with every instruction that is prompted by parental care and fondness, and hence, even though nature may not have fashioned their minds in the same mould, the child enters upon the world settled, often unalterably, in a parent's creed and practice, impressed with those principles of duty and governed by those laws of action that have been reiterated and enforced from his earliest infancy. The unbounded influence, therefore, which parents exercise over their docile and unsuspecting children, should make them feel the weight of their responsibilities, and should cause them for the sake of their offspring as well as for their own sakes to believe and to act in accordance with the soundest dictates of reason and revelation. But it is no uncommon thing for those who from doubts and apprehensions, though more generally from the strength of those worldly attachments which Christianity requires should be broken, refuse to follow the commandments of their Saviour, while at the same time they are desirous that their children should "confess the faith of CHRIST crucified." Such a wish involves a gross inconsistency, and inasmuch as the early tenets of religious belief take their form more from the teachings of example than of precept, it can rarely be realized. Parents must be religious themselves if they would implant religious principles in the bosoms of the tender objects of their care and affection; and they must show by their own lives and deportment the value of those heavenly doctrines which they wish to inculcate.

A more striking illustration of this truth cannot well be conceived than that drawn from an incident which occurred a few years since in a Connecticut village.—A plain man, correct in his intercourse with his neighbors, having a high regard for the principles of Christianity, and attentive to the periodical services of the Church, had devoted the ordinary care of a kind father to the domestic education of a family of daughters. He wished them thoroughly established in the articles of the creed which he himself professed to believe and admire, and was jealous of the least encroachment of the doctrines and form of any other denomination than his own. One of the daughters, after her return from a protracted visit with friends living at a distance from home, was discovered to be fond of the services, and often joining in the worship of a dissenting communion. The father was consequently much disturbed, and complained to his clergyman with lamentations, that his daughter "was running off to meeting." The affectionate pastor, who by the by is still living, a venerable and devoted patriarch of "threescore years and ten," who has spent his days in going from "house to house," and like the Apostle of the Gentiles, becoming all "things to all men," quieted the complainant with a promise that he would intercede for the security of his daughter. But a few days had elapsed before the complaint was renewed with increased alarm. The clergyman was found at his morning exercise in the garden, and leaning upon the instrument with which he had been laboring, listened to the repeated tale of sorrow. Always ready with a "word in due season," he replied, "I suppose, my dear Sir, that sheep are fond of salt." Oh yes, Sir. "Well, don't you know that if your own and your neighbor's flocks are kept in adjoining pastures, and that if your neighbor feeds his flock continually with salt, while yours is neglected, you will be exceedingly troubled to keep them in their own enclosure." Yes, Sir. "Don't you think that it would be the least troublesome and most effectual method of quieting your sheep and keeping them in their proper place to provide them with salt?" Certainly, Sir. "Now though it is a delicate subject and a painful duty, I must tell you that your daughter seeks associates and attends worship in another denomination, because she finds there more *spirituality*. She found in the family which she visited at —— belonging to the same sect, a devotion to religion and a depth of piety which, she says, is never to be found at home. Religion was made an engrossing topic of conversation, and prayers were offered every morning and evening; and I pledge myself that if you will make your house such a one as that, you need have no further apprehensions for the safety of your child." Seeing the tears standing in the parent's eyes, he invited him to his study; gave him a book of Family Prayers; begged him to go home, to call his family together, to acknowledge before them and his GOD his past neglect of religious duty, and to resolve from that time forward he would faithfully "serve the LORD." He promised to do so. The daughter was no longer wandering from her father's enclosure, and at the next administration of the Lord's Supper, the pious pastor enjoyed the rich gratification of seeing them both approach and kneel with him at the altar of their GOD.

Episcopal Watchman.

A WORD IN SEASON.

A MINISTER was once speaking of one whom he had many years known as a consistent and exemplary Christian, and observed that the first serious impressions were made on his mind by a word dropping from the lips of a stranger. In his youth he was driving a number of cattle to a fair, when some of the animals becoming unruly, he uttered a profane exclamation, and cursed and swore in a manner that is, alas! too common. A stranger on horseback, who happened to be passing by at the moment, said to him, 'My friend, those brutes have no souls, they are not capable of damnation. But you have an immortal soul, and your curses must fall on yourself.' The stranger rode off; but his words were riveted in the mind of the youth, and proved the means of awakening a train of thought and feeling, the most advantageous and pleasing. The profane, thoughtless youth diligently sought the means of grace, and the way of salvation; he became sober, circumspect, harmless, and useful. Perhaps the stranger may never know in this world the good effects of this well-timed reproof; but let others be encouraged thus to drop a word which may prove as 'bread cast upon the waters, to be seen after many days.'

THE miser's gold, the painted cloud
Of titles, that do make men proud;
The courtier's pomp, or glorious scar
Got by a soldier in the war;
Can hold no weight with his brave mind,
That studies to preserve mankind.

Sir William Davenant.

THE NEW-YORK

PROTESTANT EPISCOPAL PRESS,

WAS INSTITUTED IN 1828.

Any surplus revenue that may eventually be realized from its operations is, by the Constitution, to be appropriated to the interests of the Protestant Episcopal Church.

Its objects, as declared by the Constitution, are the printing, binding, and publishing Bibles, Common Prayer Books, and other books, pamphlets, tracts, &c., on subjects connected with the doctrines, constitution, discipline and worship, of the Protestant Episcopal Church in the United States; and otherwise to aid the institutions of this Church, as provided in another article of the Constitution.

The Buildings of the Institution, *viz*:—its printing and binding establishment, and depository, are situated in Lumber-Street, immediately in the rear of Trinity Church Yard.

Publications for sale at the Depository.

BIBLES.

D'OYLY & MANT'S Family Bible; bound to order; in two, three, or four volumes.

Other editions in 4to, without notes.

Duodecimo, in good sheep, lettered, at 85 cents, and a variety of *smaller sizes*, in *fine bindings.*

TESTAMENTS.

The New Testament,—18mo size,—in muslin—at 15 cents.

PRAYER BOOKS.

For the desk and pew—Quarto, Octavo, 12mo and 18mo—variously bound; and at corresponding prices: from $10 to 25 cents each.

A very neat and legible pocket edition, is now published by the Press; and will be supplied at wholesale and retail.

LIFE OF BISHOP HEBER.

This work was published by the Press,—and consists of *two volumes* 8vo—Containing *Selections from his Correspondence, Unpublished Poems, and Private Papers*, together with a Journal of his *Tour* in Norway, Sweden, Russia, Hungary, and Germany, and a History of the Cossacks, 2 vols. 8vo., with a likeness. Price $3 00 at wholesale.

WORKS OF BISHOP RAVENSCROFT.

The works of Bishop Ravenscroft, *containing* his *Sermons, Charges, and Controversial Tracts*, to which is prefixed, an interesting Memoir of his Life, &c.

They were published by the Bible, Prayer Book, and Missionary Society of North Carolina, for the benefit of the institution. *Price*—In sheep $5 50—Boards $5—Black calf $6 00.

A number of copies are still on hand at the Press.

THE COMMUNICANT'S COMPANION.

A purely devotional manual, of a size convenient for the pocket, (72 pp. 32mo,) intended as a guide and help to the Communicant's devotions on the days of the administration of the Lord's Supper. The Press have published the only American Edition of this work, and have adapted it to the use of American Episcopalians.

ESSAYS ON ST. PAUL.

Essays on some of the Difficulties of the Writings of St. Paul, and in other parts of the New Testament; By Richard Whately, D. D.—Price, in full muslin, 75 cents—in half calf binding, 88 cents.

DEVOTIONAL SONNETS.

This reprint from a late London work, contains 168 Sonnets, of a high devotional cast—each taking as its theme some prominent texts in the Gospels of St. Matthew and St. Mark. It is printed very neatly, on fine paper, and handsomely bound—Price, in muslin, 44 cents—Silk, gilt edges, $1—Calf, gilt edges, at wholesale, $1 25.

HELP TO FAMILY INSTRUCTION AND DEVOTION.

The first volume of a series of familiar Lectures on the Gospels; by the present Bishop of Chester, the Rev. J. B. Sumner, author of 'Apostolical Preaching Considered;' containing lectures, or rather brief explanatory and practical remarks upon the Gospels of St. Matthew and St. Mark. The work of Bishop Sumner is remarkable for its extreme simplicity of style, and the happy practical and devotional tone of its contents.—Price, in boards, 88 cents—half bound in calf, $1 13—in calf, $1 50—in sheep, $1.

WORKS ON EPISCOPACY.

The republication, not long since, of the well known Letters on Church Government,' by Dr. Miller, occasioned the renewal by the Press of the nearly exhausted edition of Dr. Bowden's work, originally written with reference to that of Dr. Miller. To this were added, an Essay, exhibiting succinctly the Scripture proofs of the divine origin of the three orders of the Ministry; Dr. Cooke's Essay on the Invalidity of Presbyterian Ordination; and an Essay in reply to Dr. Miller's preface to the new edition of his work.

These works are comprised in 2 duodecimo volumes, of 783 pages.—Price, at wholesale, $1 25.

THE CHURCHMAN'S ALMANAC,

Is published annually by the Press.—Price, $4 per 100.

THE PARISH LIBRARY.

The Press propose to add to the *nine Volumes* f the series bearing this title, which are *already issued*, standard and modern works in divinity and religious biography; *as rapidly as the patronage extended to the undertaking will warrant.* The work is issued in duodecimo. Average number of pages in each volume, 300—Price per volume where the series is taken, 75 cents; with a deduction of 10 per cent. to booksellers.

Standard Episcopal Works, and American and Foreign Episcopal Periodicals, supplied to the Patrons of the Press.

AN ASSORTMENT OF EPISCOPAL TRACTS,

DOCTRINAL, PRACTICAL, AND NARRATIVE,

Will be kept constantly for sale by the Press

AT TWELVE PAGES FOR ONE CENT.

N. B. This branch of religious publications the Press propose to issue in as great variety as possible.

LIST OF TRACTS FROM THE PLATES OF THE NEW-YORK SOCIETY.

1. On the Duty of Morning and Evening Devotion, 10 pages.
9. The Dairyman's Daughter, (a complete edition,) 38 pages.
16. The Churchman's Profession of his Faith and Practice, 34 pages.
17. The Doctrine of the Trinity.
18 The way of Living by Method and Rule, 10 pages.
19. A Plain Man's Defence of the Church Service, 14 pages.
20. On Episcopacy and Confirmation, 4 pages.
21. An Address to Parents on the subject of Sunday Schools, 4 pages.
22. A Churchman's Reasons for bringing his Children to Baptism; or Arguments in favor of Infant Baptism, 10 pages.
24. Familiar Instructions for the Public Worship of Almighty God, 18 pages.
25. The Old Paths, 14 pages.
26. The Design of the Lord's Supper, 22 pages.
27. The Candidate for Confirmation Instructed, 56 pages.
28. Little Jane the Young Cottager, 46 pages.
30. An Important Discovery, or Temper is Every Thing, 18pp.
32. A Companion to the Book of Common Prayer, 86 pages.
33. The Socinian, a Narrative, 24 pages.
34. A Manual of Family Prayers, by C. J. Blomfield, D. D., 38 pages.
35. An Address to a Youth at School, 10 pages.
36. Leslie's Short and Easy Method with a Deist, 42 pp.
37. The Evidences of Christianity; by Bishop Porteus, 46 pages.
38. On the Sacrament of the Lord's Supper, 2 pages.
39. A Short View of the Church Catechism, 2 pages.
40. On the Reverence required in Praying to God, 2 pages.
41. On the Lord's Day, 2 pp.
42. An Invitation to Prayer, 4 pages.
43. On the duty of Watchfulness, 4 pages.
44. On Christian Unity; by Bishop Seabury, 10 pages.
45. A Treatise on the Nature and Constitution of the Christian Church; by William Stevens, Esq., 18 pages.
46. A Summary of the Subjects of Divine Revelation; being a Letter to a Converted Deist, by Leslie, 26 pages.
47. Episcopacy tested by Scripture, by Bishop H. U. Onderdonk, D. D., 50 pages.
48. A Pastor's Address to his Parishioners on the Season of Lent, 10 pages.
49. Content and Discontent, 10 pages.
50. The two Death-beds, 10 pp.
51. The Blessed Family, 10 pp.
52. Scougal's Treatise on the 'Life of GOD in the Soul of Man,' 50 pages.
53. On Hearing the Word, 14 pages.
54. The Shepherd of Salisbury Plain, 22 pages.
55. The Novice, 26 pages.
56. The Penitent, 10 pages.
57. The Thatcher's Widow, 10 pages.

B. CURTIS BROWN, *Print.*